

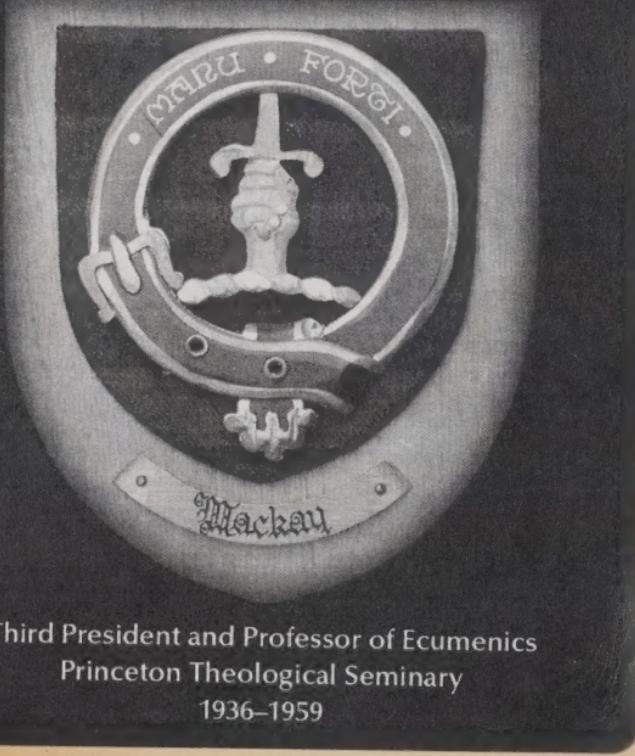
# "I WAS A PRIEST"



BX  
1765  
V56  
1949

by Jean Lucien Vinet

From the library of  
John Alexander Mackay  
(1889–1983)

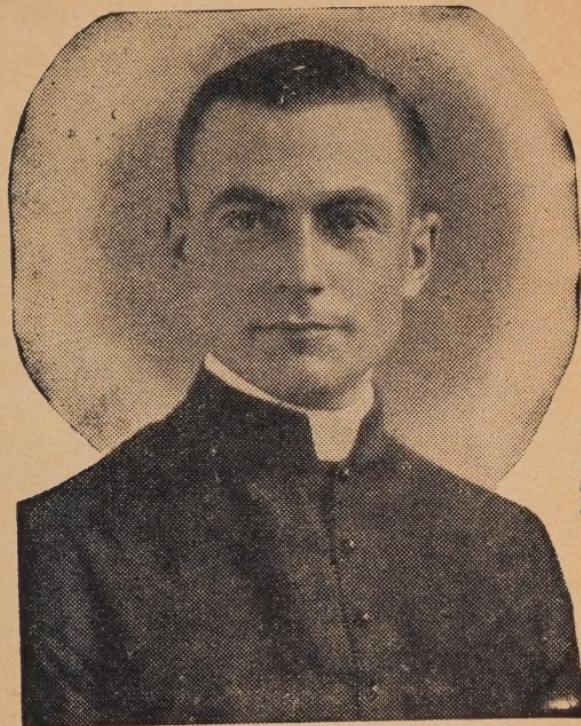


Third President and Professor of Ecumenics  
Princeton Theological Seminary  
1936–1959



*See page 9, 10, 85*

# I WAS A PRIEST



LIBRARY OF PRINCETON

OCT 11 2010

**LUCIEN VINET**

**PROTESTANT INFORMATION BUREAU**

P. O. Box 90

Englewood, Colorado, U.S.A.

Copyright, U.S.A., 1949

J. L. VINET

All Rights Reserved

PRINTED IN U. S. A.

First Edition November, 1949 — 10,000 Copies

Dedicated in Deep Appreciation

*To*

THE REVEREND FATHER J. AD. SABOURIN, PH.D., D.D.

Distinguished Author and Lecturer

Pastor of the Roman Catholic Parish of

St. Pierre, Manitoba,

Who Has Contributed So Much

to my Understanding of the

Intrigues, Hypocrisy, and Falsehood of

Roman Catholicism.



## CONTENTS

---

Preface .....	6
Foreword .....	9
Chapter I—The Road to the Priesthood .....	14
Chapter II—Priests, Sex and Celibacy .....	23
Chapter III—Mass and Purgatory .....	38
Chapter IV—The Imposture of Mass .....	43
Chapter V—Rome and the Marriage of Protestants .....	52
Chapter VI—The Mental Tortures of Confession .....	59
Chapter VII—The Roman Catholic Superstitions .....	68
Chapter VIII—Why Priests Remain in the Priesthood ....	75
Chapter IX—Why Priests Leave the Priesthood .....	84
Chapter X—Rome and the Education of French Canadians	96
Chapter XI—Rome and Politics .....	109
Chapter XII—The Roman Catholic School System .....	115
Chapter XIII—Why We Became Protestants .....	126
Chapter XIV—Romanism, Communism and War .....	138

## LETTER PREFACE BY MR. LOUIS LAHAIE

Winnipeg, Manitoba,

January 5th, 1949.

Mr. Lucien Vinet,  
Winnipeg, Manitoba.

My dear Mr. Vinet:

I read with keen interest and profound gratitude the manuscript of your most valuable book "I WAS A PRIEST". I want to thank and congratulate you for your courage and frankness in writing on such a delicate subject.

The public has the right to know what is really going on behind what you call "the Roman Curtain". The Roman Church appeals to the world for support and membership, the world therefore ought to be thoroughly informed regarding Romanism, and who can better explain the activities of this Roman religious system than ex-priests who are no longer bound by its secrets and discipline.

I notice that you have been very discreet and charitable in your study of "Priests, Sex and Celibacy". You have sacrificed the descriptions of many revealing facts in order to respect the sensibilities of Roman priests and I cannot but admire your Christian spirit in so doing. But, of course, there are situations which must be revealed and it would be collaboration with evil if we were to remain silent. It is indeed too true that forced celibacy, auricular confession, and some aspects of the priests' training are factors which unfortunately are conducive to sex perversion, sex crimes of various descriptions, and to a most detest-

able state of hypocrisy in the Roman Priesthood. Priests with any degree of honesty, when they come to realize this fact, leave the priesthood as soon as possible.

I cannot review here every chapter of your interesting and enlightening book, but I must not fail to point out that you have denounced in a masterful manner the Roman imposture concerning Mass, Purgatory, and Confession. If our people only knew why these false religious doctrines and practices were invented by Rome they would not be so easily deceived. I believe this generation will not be so easily victimized by Rome. Your book has the merit of exposing these impostures in such few and simple words that every reader should be able to understand it. It is time that Roman Catholics themselves knew something about this huge Mass imposture which fills Roman coffers every day with untold millions. I believe, Mr. Vinet, that we owe sincere Roman Catholics an apology and your book is the best apology I can think of. Indeed, as Roman priests, we have accepted from them Mass money to relieve the souls in a non-existent Purgatory. We took advantage of our parishioners' religious superstitions and we played on their human feelings to extract from them money under pretext of delivering their departed beloved ones from imaginary sufferings of a fictitious purgatory. Your book brings to them our sincere regrets and a warning against any further repetition of this simony.

The publication of this book will render an immense service to the public in general. By doing so, however, you will no doubt stir the wrath of the Roman Bishops and priests. You will be showered with every malediction found in the Roman ritual, but

**God and a truth-seeking public will be with you.**

I express two great hopes for your book:—

- (a) That it will soon be translated into the French language and spread to the four corners of the priest-ridden Province of Quebec. It is there that your book is more needed and where it will do much good. May many God-sent Apostles of Christian Truth come to your help in this fundamental work of the spreading of Christ's pure teachings among our compatriots.
- (b) May your book be read by all Canadians and Americans on this Continent. Sincere Roman Catholics will be enlightened on the mysterious Church which has confused their minds and dictated to their wills, while Protestants will find a confirmation of the pure and unadulterated Christian doctrines they profess.

May the Lord Jesus Christ, our ONLY Mediator and our personal Saviour, bless you and comfort you.

Your friend and colleague,

LOUIS LAHAIE.

## FOREWORD

Since we left the Roman Catholic priesthood and embraced Protestantism, several of our Catholic and Protestant friends have asked us this question: "Why do priests leave the priesthood?"

This little book is the answer to the legitimate and sincere inquiries of our good friends. What we could not reveal while we were under the Roman frock, can now be told. We have discussed the various subjects of this book with many ex-priests and there was an unmistakable common thought and common conviction that what we are about to reveal to a truth-seeking public, is a non-exaggerated and true picture of Romanism.

Our readers will understand that in order to write the truth freely on such a delicate question we will have to disclose certain facts which will excite the vengeful wrath of the powers of Rome. We will expose ourselves to a storm of unnecessary excommunications and anathemas. Our character and our sincerity will be challenged and will be the targets of the usual calumnies from Bishops and Priests. But we consider this will be a small price to pay for the privilege of proclaiming Christ's truth to a deceived public. It is high time that Canadians should know that Romanism is not Christianity but a counterfeit.

Now, for the benefit of our Roman Catholic readers we find it necessary to explain the word "Romanism" so often used in this book. By this word we do not mean "Religion" or "Christianity" or the "Church" founded by Christ. We mean that human

religious system whose Head is the Pope at Rome and whose authority is dispensed throughout the world by Bishops and Priests. We mean that very institution which represents itself to the world as the only true and holy Church of Christ; but which has invented, throughout the centuries, numerous religious doctrines and practices which never were taught by Christ or by the primitive Church; that spirit of Roman dictatorship which subjugates consciences, hearts and minds in the name of religion but the real purpose of which is the safe-guarding of the prestige of a system which has produced so much religious falsehood, superstition and hypocrisy.

We wish to make it clear to our readers that ex-priests are not religious fanatics and do not disapprove of all that the Roman Church does. There are splendid works of mercy and devotion in our former Church. We stand ready to defend her doctrines insofar as they agree with the teachings of Christ, but we denounce that which is false and wicked in her system. All her anti-Christian superstitions and doctrinal inventions brought about for the purpose of subjugating souls to further a human system, we reject and fight for Truth and for Christ. Roman Catholic readers who keep this explanation in mind will readily understand that the author has not been a traitor to the Church of Christ by leaving Romanism, but has, on the contrary, embraced true and free Christianity. The real Judas is the Roman priest who knows the wickedness of Romanism and yet clings to it for material gain.

We have written sufficient, we believe, to assure our readers that we are writing these lines with all the sincerity of our Christian soul and only with the

hope that they will be useful to many eager, truth-seeking souls.

It is superfluous to state that this book is not written for theologians. The Roman theologians do not like such a frank and clear exposition of their complicated treatises. We have written for the average Roman Catholic and Protestant who has possibly never opened a theological text book, but who is, nevertheless, anxious to know what Romanism really teaches.

Our intention is to write about Romanism with the fearlessness of Christ who once spoke to the Scribes and Pharisees with exceedingly clear and blunt language. They too, had pretensions to the religious immunity of their system. They were great preachers of morality and religious practices which they did not honour themselves. Thus spoke the Lord to them:

"Woe unto you, Scribes and Pharisees, hypocrites . . . for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess . . . for ye are like unto whitened sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, generation of vipers, how can ye escape the damnation of hell?" (Matt. XXIII, 25-33.)

Of course the Scribes and the Pharisees persecuted Christ for his denouncement. They led the crowd soon after in demanding the life of the Saviour.

"Crucify Him! . . . Crucify Him! . . ." was their

**cry.** But the truth had been proclaimed. The sincere Jews were then able to discern true Religion from hypocrisy and sin. May this little message also be a help to discern true Christianity from the Roman Pharisaism of our modern times. In former days it too has exclaimed: "Crucify Him!" and sent many to the Stake, like the ex-priest John Huss.

One sure thing that the Roman Scribes will do is to forbid every Roman Catholic to read this book under the pain of eternal perdition. Of course, the priests themselves will "devour" every line of it in the intimacy of their studies but will not grant the same privilege to ordinary obedient Roman Catholics, thus adding one more act of hypocrisy which dominates so fully their priestly lives.

The truth must be told. "For we cannot but speak the things which we have seen and heard," (Acts 4-20) since Christ has delivered us.

**CHRISTUS LIBERAVIT NOS.**



### FATHER LUCIEN VINET

Ordained Roman priest in 1933; Assistant priest at St. Jean and Morris, Manitoba; Pastor of Lac du Bonnet, Manitoba; Roman Catholic Chaplain in the Royal Canadian Air Force during World War II. He left the Roman priesthood and joined the Presbyterian Church in 1942.



### FATHER LOUIS LAHAIE

Former assistant priest at St. Boniface Cathedral, St. Boniface, Manitoba; and St. Jean, Manitoba; Pastor of Lac du Bonnet and Vassar, Manitoba. Father Lahaye left the Roman Catholic priesthood in 1947.

## Chapter I

### THE ROAD TO THE PRIESTHOOD

I was born at St. Pierre, Manitoba, on the thirteenth day of April, 1902, of sincere French-Canadian parents of the Roman Catholic faith. Our ancestors can be traced back for three centuries in Canada. A survey of the available records shows that at least ten members of the paternal branch of our family were priests. We have no idea how many nuns there were, but we have known of several.

St. Pierre is a small, progressive French-Canadian town about thirty miles south of Winnipeg. No Quebec village is more French or more Roman Catholic than this Manitoba town. It has the distinction of having given more sons to the Roman priesthood than any other similar western town. Mr. Louis Lahaie, our collaborator, is also a son of St. Pierre.

It was in the local school of this village which was under the direction of a religious Order, that we were initiated into the study of Romanism. Our whole intellectual and religious training was under the influence of the Brothers and the Parish Priest. At fifteen years of age we knew our religion well, but we could not speak English and we were given no opportunity of conversing with any others than Roman Catholics. We were satisfied with our knowledge of the French language and proud of our Roman convictions. At that time, of course, we believed that Protestants were people who had no Faith at all in God, or in Christ, the Saviour of Mankind. We were

trained to look upon them as enemies of our Holy Roman religion. All the affairs of our eternal salvation and that of our future temporal life were in the hands of the local Parish Priest.

One day during his religious instructions, the old, white-bearded French Priest told us a story which stirred our soul and produced in our mind a great desire to become a priest. The story of course, was void of truth and common sense, but it served well the priest's purpose of impressing upon our young minds the amazing Roman doctrine of transubstantiation and at the same time to put the fear of God in our hearts against any future association with Freemasons.<sup>1</sup>

The priest's account of the story went something like this:

"One day the Freemasons paid a Roman Catholic boy to steal a host which the priest had deposited on his tongue at Communion. Instead of consuming the host the wicked boy concealed it in his handkerchief and delivered it to the enemies of our Church, the impious Freemasons. Like Judas, the boy had sold the real Body and Blood of Christ for a few pennies. The Freemasons, in their mad and sacriligious hatred for God, placed the stolen host on a table and cut it in several pieces in an effort to destroy God Himself. But a miracle occurred . . . Blood and more blood began to flow from the mutilated host . . . it covered the table, the floor, filled the room, then the whole house with such quantity and rapidity that the satanic Freemasons were all drowned but one. The fortunate

---

(1) The French language Roman Catholic paper '*La Liberte et le Patriote*' of Winnipeg, in its issue of April 9, 1948, answers in its "Question Box"; the question: "Why God allows the devil to haunt a house." "Because," says the Roman journalist, "this house has been inhabited by Freemasons, Communists or Atheists . . ."

survivor advised the Parish priest of the miracle. The good Father rescued the particles of the host and the blood immediately ceased to flow. The surviving Freemason renounced Freemasonry, made his confession to the priest and became a good Roman Catholic."

The story did it! . . . Our mind was then made up. We determined to enter the priesthood. We could think of no greater calling than that of the Roman priesthood which empowers a man to change bread into the real, actual and substantial Body of Christ. Incidentally, this story was repeated often by the good priest. We remember a remark by a sister of ours who stated that her faith in transubstantiation and her suspicions of the Freemasons were based on that wonderful story of our old parish priest.

We were thrilled one morning, after Mass, when this priest told us that we were to go to the Seminary the following September to start our studies for the priesthood. On that very day we were ear-marked for celibacy and for the Roman priesthood. It became improper for us to miss daily Mass and even to talk to the young girls of our town. Such conduct on our part, we were told, could be punished by God who would rescind the divine calling.

We soon found ourselves within the four walls of St. Boniface Seminary. St. Boniface is a beautiful small city, separated from Winnipeg by the historical Red River. Our studies at this institution were concentrated mostly on Latin, Church History and Roman Apologetics. All students of this Seminary were destined for the priesthood. A close watch was kept on all of us and after each summer holiday our respective Parish Priest was requested to send to the Rector of the Seminary, a testimonial letter to confirm the fact

that we had attended daily Mass in our Parish and that we had kept aloof from any association with the fair sex of our town. If we had been seen but smile at one of the young ladies of our native village, this would have been taken as a possible sign that we had no calling for celibacy and for the Roman priesthood.

The Rector of the Seminary who was rather dictatorial, and who had just been significantly removed from the Ministry of the Ukrainian Catholic Church, was not successful in gaining the esteem and confidence of either the professors or the students. His greed for money and his inordinate love of authority, which he exercised ruthlessly, made him exceedingly unpopular. There was much talk as to the reason why he had left the Ukrainian ministry and our suspicions were soon confirmed that this man was a sex addict of the worst type. However, he was respected for his wide knowledge of languages and his many degrees in Roman philosophy and theology.

This man has since occupied various important positions in his Church. In our mind he is the prototype of a Roman priest and personifies Romanism to perfection. To this Roman mind and conscience, Church authority and Church tradition take precedence over the teachings of Holy Scripture. Armed with theological degrees and extensive oratorial abilities he dictated his teachings and condemned others while he rested at ease in matters of his own private life. Before World War II, he interviewed the Winnipeg German Consul in an effort to arrange a meeting with Hitler. However, the two Dictators never met. A profound believer in discretion and secrecy of the Roman type, he was also a great believer in the motto

of Romanism: "Do as I say or die . . . and die if you say what I do."

St. Boniface Seminary closed its doors during the epidemic known as the "Spanish Influenza". After a series of trials, we resumed our studies for the priesthood at the Seminary of St. Victor, a small town near Quebec City. We arrived at St. Victor with the financial aid of a generous uncle and with the conviction that our Church had ordered us, in the name of God, to become a priest.

It was while we were a student in this institution that we began to realize the discrepancy between the doctrines of the Roman Catholic Church and the personal convictions and behaviour of its priests. It was there that we were disillusioned and scandalized and really started our exit from Romanism.

At St. Victor, as in any other Seminaries or colleges of this type in the Province of Quebec, the professors are all priests and are carefully selected by the local Bishop. Priest trainers must possess certain qualifications in order to impart to their pupils the genuine principles of Rome. It was the late and learned Cardinal Rouleau, Archbishop of Quebec, who had chosen the professors for St. Victor and there is no doubt that the cream of Quebec priests were to be found in this Seminary.

In Quebec colleges and seminaries most students board and room at the institution. These training centres are invariably infested with the traditional "chattage" which is a common "entertainment" of priests and students. The word "chattage" is a consecrated expression in Quebec institutions, which means an abnormal and intimate friendship between male inhabitants of these colleges. One lover is the

robust, active and manly type, while his partner is rather young, delicate, effeminate and passive. The normal effects of these unnatural marriages, of course, are homosexuality and sex crimes of all descriptions. Students, for reasons of confession or spiritual direction, spend much time in the intimacy of a priest's study, which is in most cases, his bedroom. We have seen students closeted for hours with priests and we were asked to believe that this ordeal did much to train young men to high spirituality and Romanism.<sup>1</sup>

One day as we entered the room of our learned professor to discuss some academic subjects we met the "Waterloo" of our respect and esteem for the alleged holiness of priests. This man was a Doctor of Divinity and a great lover of music. We used to judge his religious convictions by the manner in which he said Mass. Indeed, when we observed his exterior demeanour and listened to his suave voice as he said Mass we thought of the angels in Heaven and we could hardly realize that this priest was a human being of our own planet. What a revelation it was to us when it became apparent that this priest, like so many others, was a "dyed-in-the-wool" religious hypocrite. It was the first time that we had visited this priest and we had never conversed intimately with him before. He soon dismissed the discussions of class subjects and approached us and planted a kiss on our blushing cheeks. Before we could gather our bewildered senses, the monster had given us an exhibition of the most disgusting obscenity. We were in the presence of a full-fledged sex pervert and a dangerous

---

(1) This is a common practice, not only in Quebec colleges, but in our own Manitoba rectories. We know an Archbishop who delights in retiring for hours to a private room and leading a charming woman to spiritual heights.

sex maniac! The learned and "pious" pervert noticed our embarrassment. He made haste to explain to us that such actions were the only sexual pleasure permitted celibate priests. He promised to write high marks on our examination papers if we submitted to being a partner in his sexual abominations. We refused, and this refusal almost cost us the success of our academic year. The angry priest even went so far as to advise the Rector and the Cardinal that we had no disposition to become a priest. According to him, a young man with no abnormal sex tendencies, was not fit to become a good priest. He might not have been so far from the truth after all, because we had indeed no disposition for homosexuality.

What we most criticize in this incident is not particularly the sins of a man, but the system of the Roman Church which trains and tolerates such perverts. We advised the Cardinal of the sexual activities of this priest, but the professor remained at his post for years after, giving us the impression that such sex perversion, by a priest, is tolerated and accepted conduct.

Following this incident we advised the Rector of the Seminary that we were discontinuing our studies and we soon left the institution. We resided in the Town of St. Victor and became engaged to be married to a young lady of the village.

We still kept as most sacred the Roman Catholic faith of our birth. The parish priest still had quite an influence on us and he ordered us, in confession, to resume our studies and become a priest. We really believed that God had talked to our soul. We revealed to our fiancee the dictates of the Church

and we parted, our hearts wrung in agony and discouragement.

This time we resumed our studies at the Jesuit College at St. Boniface, Manitoba. From this time on we again put all our trust and ambitions in the hands of the Jesuits, and in those of the Archbishop of St. Boniface. Later, we took three years' theology at Laval University, Quebec, and a final year at St. Joseph's Seminary in Edmonton, Alberta.

Often, during the course of our theological studies, serious doubts on the Roman doctrines taught to us, crept into our mind, but our conscience was silenced every time by the encouraging words of our confessor "Papa dixit" The Pope has said so. We submitted and believed.

We were ordained a priest of Rome in our home town Church at St. Pierre, Manitoba, on June 4th, 1933. The Bishop<sup>1</sup> according to the teaching of Rome, gave us power to perform transubstantiation and to forgive all the sins which would be confessed to us. Our first appointment was Assistant to the Pastor of St. Jean, Manitoba. This parish priest, we must admit, with many of his parishioners, seldom ever showed any practical signs of his faith in Christianity. He was a sick and disillusioned man and had lost all interest in ecclesiastical matters. His favourite pastime was to play bridge with his local political friends, even on Sundays during the religious services at which his assistant officiated. He died suddenly, leaving an inconsolable housekeeper and a financial scandal in his parish.

---

(1) This Western Canadian Bishop was later suddenly removed from his Bishopric. Roman priests like to talk in intimate conversations of the romance of this Bishop with an attractive secretary.

The departed pastor was succeeded by a rather irascible, but kind priest who was endowed with quite an impressive degree of priestly showmanship. Somebody said he was suffering from a bad liver condition and this might account for his constant change of disposition. When he felt depressed, we used to enumerate to him the many qualities of his kind soul and remind him of the many parishes he had so well administered, and the good priest would smile and feel better. For some unknown reason this kind priest had the reputation of disliking his assistants who succeeded each other in this post with unusual rapidity. He was known, however, not to object too strongly to the affection of the fair element of the parish. School teachers claimed the predilection of his priestly and Roman heart.

In 1935 we became Pastor of Lac Du Bonnet, Manitoba. We remained at this post until 1941 when we joined the Royal Canadian Air Force as a Roman Catholic Chaplain. After serving in Winnipeg and Overseas for some time, we resigned our commission and left the Roman Catholic priesthood.

### FATHER ARTHUR S. PLESSERS

Formerly on the teaching staff of St. Paul's Roman Catholic College, Winnipeg; Pastor at Minnedosa, Brandon and Deloraine, Manitoba; Chaplain in the Canadian Army; ex-father Plessers was stationed at Camp Shilo, Manitoba, for several months, and served overseas for three years during World War II.

He left the Roman priesthood in 1946 with his friend Rt. Rev. F. R. Wood, Auxiliary Bishop of Winnipeg, Manitoba.

## Chapter II

### PRIESTS, SEX AND CELIBACY

Our readers know that Roman Catholic priests are forbidden to marry by the rule of the Church. When a young man receives the sub-diaconate in the Church, he not only takes the vow not to marry but he renders his person forever incapable of validly contracting marriage. This situation of course, holds good only in the eyes of the Roman Catholic Church. Divine and all civil laws of any democratic country still empower Roman priests to validly and lawfully contract marriage if they wish to do so, but in the eyes of the Roman Church, these marriages are void and sinful and children born of such marriage are illegitimate.

The Pope has, in the past, granted a few priests permission to marry, but in every case he safeguarded the prestige of Roman interests. A monk was allowed to take a wife in the hope that a son would be born to provide an heir to a Roman Catholic throne; in recent years, a nephew of the late and wealthy Cardinal O'Connell of Boston was permitted to marry although he was a priest, in order to save embarrassment to the aged Cardinal. It occurs occasionally that a priest is permitted to return to civil life, but he must retire to a far-away country where his identity is not known and he must remain unmarried. The Church would rather sacrifice the happiness and morals of these priests than suffer the possible loss of prestige should the public learn that priests have left the ministry of the Roman Catholic Church. The Church

takes the greatest pains to conceal from the public the fact that priests do leave the priesthood and embrace true Christianity of the Gospel of Christ.

The exact reason why the Roman Church prohibits marriage to its priests is confused. We know, however, that this law of celibacy was originally based on a false conception of mysticism. Some ancient Fathers of the Church have considered matrimony and the legitimate procreation of children as something naturally disgraceful and to be tolerated only as a necessary evil. Even today the Roman Church has kept some remnants of this falsehood in her ritual. It provides for a "purification blessing" of mothers who have legitimately given birth to children.

A priest, according to this mysticism, commits a greater sin against the Church and against God by contracting marriage, than by violating a hundred virgins. Forced celibacy is indeed a most anti-social and anti-Christian measure of dark-age Romanism.

We have now come to this question: "Is celibacy and chastity actually observed by Roman priests?"

We must make the distinction between "celibacy" and "chastity". Celibacy is indeed commonly observed by priests and monks. There are exceptions, however. We met two priests in Britain who were actually legally married. Their wives were known as their housekeepers. Of course the Bishop and their parishioners knew nothing of this situation as these priests were still in the Roman Catholic ministry. A Manitoba priest has assured us that he officiated at the weddings of two Roman priests in Western Canada.

If celibacy is commonly observed by Roman priests, we regret to admit that the same cannot be said of chastity. The fact is that innumerable sins of lust are

committed in the Church of Rome in the name of the law of celibacy. It is unnecessary to state that there is absolutely no difference between the human nature of a Roman priest and that of an ordinary layman, but priests who are bound by celibacy, solve their sex problems in defiance of the laws of God and country. Therefore, this vow of celibacy is the greatest hoax invented by Romanism. Priests who are avowed moralists become professional hypocrites in order to conceal their romances and the discrepancy between their teachings and their private lives.

Opponents of the Roman Church have often suggested that nuns are the common accomplices of the priests' sexual sins. We believe this is incorrect. True, in the Middle Ages, tunnels were built between convents and monasteries to facilitate secret meetings of the parties concerned, but the modern priest's technique is no different from any other modern Romeo. If nuns and priest, in certain circumstances, do indulge in romances, tunnels are no longer necessary. For example, there is no tunnel between the convent and the Redemptorist Monastery in a small Manitoba town, but it is no longer a secret that shocking romances have occurred between the good Fathers and the Holy Nuns. Sexual crimes of nuns, priests, bishops and popes are accepted facts that cannot be denied. Our old teacher, a religious Brother, used to tell us that Hell is "paved with heads of popes, bishops and priests".

Even Roman Catholic historians and moralists admit that the law of celibacy of priests and the vow of chastity of monks, are historical failures. True, the Roman Church makes supreme efforts to conceal this fact from Roman Catholics. We cannot reveal all

the acts of depravity of priests and monks. We mention a few of past centuries and a few of our modern times and we will see that the Roman Church is indeed, as she boasts to be, "Semper eaden", that is "always the same".

Do Roman Catholics know that His Holiness, Pope Sergius III had an illegitimate son by the Roman prostitute Marozia?; that this pope's offspring succeeded his father on the so-called throne of St. Peter at the age of sixteen, under the name of Pope John XI; that Pope Leo VI was assassinated by his mistress because he had given his heart to another woman; that the Bishop of Cremorne wrote the following of Pope John XII: "No honest lady dared to show herself in public for the Pope John had no respect for single girls, married women or widows; they were sure to be defiled by him, even on the tombs of the Holy Apostles, Peter and Paul"; that this Pope John was killed by a man who surprised him in the act of adultery with his wife; that thirty-seven bishops and priests testified before a Council of the Church that His Holiness Pope John XXIII was guilty of fornication, adultery, incest, sodomy, simony, theft and murder and that he had violated three hundred nuns; that Pope Alexander VI lived in public incest with his two sisters and became father of his sister's child and later became father of the child of his own daughter Lucretia; that Pope Gregory XVI had several known mistresses, one of whom was the attractive wife of his own barber; that Pope Pius IX who reigned less than a century ago, and whom the Church contemplates canonizing as a Saint, was the father of two illegitimate daughters; that the well-known Cardinal Antonelli,

Secretary of State, was the father of a child whose mother was the Countess Lambertini?

In the lower clergy the situation is no better. We mention only a few typical cases:

Some can still remember the case of Father Cahill of the New England States who cut his throat to escape prosecution after he had brutally seduced many young girls of his parish; the affairs of the Vicar-General of the Archdiocese of Boston with his female penitents and his suicide by poison to escape incarceration in a State jail; the case of the Jesuit Father Girard, in France, who was accused in Court by Catherine Cadiere and other ladies, of having perverted them in the confessional; the sensational Court case of Father Nihills of Australia, who was sentenced to three years' of hard labour for sex perversion of his young girl penitents; the case of Father McNully of Malone, N.Y., who corrupted in confessional, a young woman by the name of Miss McFarlane. This priest was jailed, escaped custody, fled to Canada where he was given a post as confessor of young Irish girls.

Do Roman Catholics realize that today the situation is by no means any better? The writer knows at least fifty priests, only in this Province of Manitoba, who are the seducers and corrupters of young ladies or of young boys. We now have in mind a pastor in a small Manitoba parish who has boasted that he has attempted to seduce most of the women of Southeastern Manitoba where he had a parish and where he became the father of at least one child. We know another Manitoba pastor who continually keeps an ample supply of contraceptives and who was denounced, but with no results, by two young women who were victims of

his assaults and were witnesses of his demonstration of the efficacy of these contraceptive devices.

Manitoba Roman Catholics still talk of a Winnipeg priest who was sent East on account of his known sex perversions of young boys; the inhabitants of the small town of St. Pierre, Manitoba have just been relieved of an assistant priest who also returned East because he was a drunkard and an exhibitionist.

Not very long ago, our seven-year old niece was criminally assaulted in the very precincts of St. Boniface Cathedral. The Cathedral authorities, with the co-operation of the local police, endeavoured to apprehend and punish the brutal criminal who had desecrated this holy place of Roman worship, but when the little girl identified as her assailant a young priest of the Cathedral staff, the case was hush-hushed into oblivion.

When will Roman Catholics throughout the world open their eyes and come to the realization that the holiness of their Church and their priests is a pure farce! The hypocrite priests preach often on the sanctity of their lives. They feel that this is necessary to deceive Roman Catholics into believing their doctrines and in the holiness of their private lives. It is a remarkable fact, and quite understandable, physiologically, that the more vigorously a Roman priest thunders in the pulpit on questions pertaining to morals and purity, the more guilty his conscience is of these sins.

It is frequently explained by priests that they wear long garbs of various mysterious designs and colours in order to give the impression to the public that they are different to their fellow-men in the realm of sex. We must admit that this stupidity has imposed upon

many Roman Catholics. Some readers might believe that at least the religious Orders are free from sexual crimes. We do not know of any religious Order which is more strict in its discipline than the Trappist Order. Manitoba witnessed just a few years ago, the activities of the Head of the St. Norbert Trappist Order. He was eventually removed to the East on account of his too-apparent romances with the ladies of the province. The greatest priest scandals have proven to concern monks and members of religious Orders.

We must now surprise our readers by stating the most disgusting sexual crimes of priests are not committed in a normal fashion in company with adult women. Moreover, many priests are women haters. Some of them refuse even to shake hands with ladies; they keep their eyes cast down and abstain from looking at them. These are the usual signs of an abnormal and homosexual priest.

The priests' and monks' great sexual crimes are homosexuality and sexual abnormalities of various descriptions. The victims are young boys and often young girls. We must make haste to explain that these so-common sex crimes of the Roman priests must be blamed on the system which trains them, rather than on their own God-given human nature. It is a gruesome fact that forced celibacy, auricular confession and some aspect of the priest's training, render a Roman priest a sexually-abnormal person or a sex pervert.

We shall reconstruct for our readers the various phases of a priest's training which lead him to the deplorable state above mentioned.

Let us take a good, clean boy of fifteen years. He is indeed a normal boy. Let alone, he would probably

become a good, natural and Christian husband and father, but he is ear-marked for the priesthood and celibacy. He enters a seminary; he is told that henceforth he must not only renounce the possibility of marriage, but must also consider all young women proximate occasions of sin and the infallible cause of the loss of his calling to the priesthood. He must not think of them, must not look at them and must not associate with them. This boy is now trained in an abnormal life and will naturally look for compensation for the normal ambitions of his nature.

If he attends a Quebec college or seminary he will invariably come into contact with the many practitioners of the infamous "chattage". He will be taught unnatural love between persons of the same sex and it will be a miracle if he does not become sexually abnormal in a short time. This future priest accepts celibacy in his mind but finds an unnatural compensation in sex abnormalities, and homosexuality is the common one. Later he will become a sex pervert. The forced law of celibacy has destroyed him.

We do not want to convey the impression that all priests are sex perverts. Many have escaped this tragedy due to an extraordinarily strong will and a deep sense of natural honesty. What is the percentage of priests who are abnormals and sex perverts? We certainly do not know and would not risk a guess, but we will state here the estimate of a group of young priests whom we visited in a Quebec college. They thought at least ninety percent of all the priests were either sex perverts or sex addicts of some variety and degree. This is not our estimate and we hope that these college professors were wrong.

The Roman Church, of course, takes great pains

to conceal this fact from the public. In Canada, for instance, if a priest is too widely known in the town where he is stationed, he will be transferred to the East or to the West as the case may be. Priests with sex records roam the country and pervert the young as they pass. We still have fresh in our memory the Jesuit priest pervert of a Montreal parish who was sent to the West, and the exhibitionist priest pervert of a Manitoba town who was dispatched to the East.

A few years ago in a small Manitoba village, the villagers were shocked by the sex perversions of their parish priest. The pastor had perverted several young boys at St. Jean, Woodridge and Starbuck, Manitoba. One of them was our nephew, who became his "Waterloo". The pastor finally landed in jail to pay the price of sex vices in which his Church had trained him.

The following "Information and Complaint for an Indictable Offence" was published by "The Gospel Witness and Protestant Advocate" on November 14, 1946:—

**"Criminal Code, Form No. 3 (Section 654)**

**INFORMATION AND COMPLAINT**

**For an Indictable Offence**

**Canada**

**Province of Manitoba**

**Eastern**

**Judicial District**

**THE INFORMATION and  
complaint of William Milli-  
gan, D/Sgt. R.C.M.P., (on  
behalf of His Majesty, the  
King)**

of the City of Winnipeg in the Province of Manitoba taken this 20th day of March in the year one thousand nine hundred and forty-six before the undersigned WHO SAITH that Lionel Joyal, of the Village of Starbuck, Between the month of April, A.D., 1945 and the 16th day of March, A.D. 1946, at the Village of Starbuck, and other places in the Province of Manitoba, did unlawfully commit acts of indecency with another male person, to wit, one , contrary to the Provisions of the Criminal Code of Canada.

(Sgd.) "W. Milligan"

SWORN before me the day and year first above mentioned.

March 29th, 1946.

(Sgnd.) "D.C.M. Kyle"

Police Magistrate.

Charge read. Option given.  
Elected to be tried by  
Magistrate. Charge again  
read. Plea guilty. Twenty-  
three months in jail at hard  
labor.

(Sgd.) "D. G. Potter",  
P.M.

at Winnipeg  
Province of Manitoba.

The daily newspapers of Winnipeg were very discreet in reporting the news and this was in accordance with the policy of the Roman Church. The Winnipeg Tribune had nothing on this scandal and the Winnipeg Free Press published the report on page 16 of its edition dated March 30th, 1946. It read as follows:—

## "STARBUCK MAN JAILED"

Sentence of 23 months in jail was imposed on Lionel Joyal, 34, of Starbuck, Man., after he pleaded guilty before Magistrate D. G. Potter, in Provincial Police Court, Friday, to four charges of gross indecency."

A casual reader would not have suspected by reading the above account, that the criminal sent to Headingly Gaol was the Rev. Father Lionel Joyal, pastor of Starbuck, Manitoba and the celibate advisor to the Roman Catholics of that town. This man had come from the East and had been educated in "chattage" infested Quebec colleges.

---

However, we must not condemn this poor man too severely. He was the victim of a wicked system which made him a sex pervert<sup>1</sup>.

A short time before our withdrawal from the Roman priesthood, we visited a friend, the Head of a religious Order in Montreal. The priest was a powerful and convincing preacher, and his preaching

---

(1) It must be noted that this priest pleaded guilty to four similar charges of sexual crimes with four different young boys. The sentence received was excessively light. However, through the intrigues of Father D'Eschambeault and the Archbishop of St. Boniface, Manitoba, with the assistance of Mr. Jean, the Solicitor-General, the convicted priest was released after serving only seven months at Headingly Gaol. Moreover, he was exempted from reporting monthly to the Police as is usually the routine in cases of paroled prisoners. Father Joyal was released under condition that he should be placed under the supervision of Archbishop Cabana of St. Boniface, Manitoba, but was sent to Quebec where he was given an appointment as a priest of the Holy Roman Catholic Church.

What is unusual in this case is not the sex crimes of a priest, or the interference of the Roman Church in judicial matters, but the fact that a priest was brought to court. Victims of such men are usually Roman Catholics and these cannot testify in court against a priest. In this case, however, a relative of the author was excommunicated because he denounced the priest to civil authorities.

engagements included sermons in cathedrals and religious revivals in various Quebec parishes. We confided to him our intention of leaving the priesthood, and the possibility of our future marriage. The good Father, as was to be expected, was much against our decision to enter the state of Holy Matrimony. He bluntly stated:—

"As far as I am concerned, give me a nice-looking little boy and you may have all the women in the world."

The monk's answer was indeed a frank admission of what Romanism had done to a priest's mind and heart. Marriage is a great sin; sex perversion is the accepted compensation or substitute for matrimony. The Holy Scriptures insist that priests, like other human beings, should have the right to marry. The Roman Church, with its law of forced celibacy, is not only anti-social but definitely anti-Christian.

The Creator said: "It is not good that man be alone." (Gen. II, 18).

The Pope says: "It is good that priests be alone."

St. Paul said: "A Bishop (or a Priest) must be blameless, the husband of one wife." (I Tim. II, 2).

The Pope says: "A priest must not have a wife . . . at least he must not be legally married to one."

St. Paul said: "Marriage is honourable in all." (Heb. 13-4).

The Pope says: "Marriage is abominable for priests."

Who is right? The Pope or the Creator and St.

Paul? Indeed, St. Paul condemned Romanism when he referred to doctrines of the devil and lies in hypocrisy "which forbid marriage and command to abstain from meats". (I Tim. IV, 1-3).

We long to end this painful but necessary chapter. We could indeed multiply facts by the hundreds if they were needed to prove that the Pope's laws lead priests to sexual disorders and abominable scandals. We will refer only to one last case. It has a special meaning and shows well that priests who exhibit an exterior of holiness and who preach forcibly against sins of lust, are not exempt from such sins themselves. They are hypocrites and therefore their lives are more contemptible.

In a Manitoba parish, two outstanding priests directed the spiritual destinies of an entire French-Canadian town. The Pastor and his assistant were learned theologians and enjoyed the reputation of being great moralists. In the pulpit these priests were excessively intolerant towards sinners and thundered their maledictions to the youth of the parish, who, according to these moralists, exposed themselves to sins of lust by their attendance at dances, by their modern dress and by any other recreations which these priests thought sinful.

The hypocrisy of these two preachers was something which we could never describe. The fact is that these two priests perverted scores of young school girls of their parish. The confessional was used to make dates, and the scene of their perversion was the rectory or the Church itself. Solicitations, indecent exposures, demonstrations of various kinds, were only a few of the sex crimes committed by the two learned perverts. We have a particular knowledge of these

atrocities because we had to take affidavits from the innocent victims, one of whom was a close relative of ours. We were not permitted to bring the brutes to civil courts because the Roman Church forbids all Roman Catholics to testify in civil courts against any crime of a priest of Rome. We did, however, refer the cause to the Bishop, which resulted in the assistant being sent to the East, but the pastor is still the confessor and spiritual advisor to the many victims he has scandalized.

If any Manitoba priest or any other, believes he has some good arguments to prove that forced celibacy and auricular confession are not conducive to sex perversion or to sex crimes of other variety, we hereby invite him to a public debate on this subject. The time has come to put aside so-called discretion and tolerance and to let the world know the facts about Romanism. The public has been duped too long and it must know what is true and sincere Christianity and what is hypocrisy.

It is possible that some of our readers will find our words very strong and possibly too revealing, but we have written on this subject not merely to condemn a wicked system, but to warn all Roman Catholics of the danger that exists for their innocent children. Young boys and girls are allowed to associate too freely with priests under the pretext of confession, spiritual direction and sport or study organizations. A few weeks ago a mother wept in our presence because she had been too confident of a priest's virtue. Her boy had been victimized and she was afraid that the priest had ruined his life.

We shall always remember the remark of a staunch

Roman Catholic father of Quebec who said to a priest who wanted to take his boy to the beach:—

"I would let my boy go out with the blacksmith, but never with a priest."

While exposing ourselves to much criticism in writing so bluntly on this subject, we feel that we have done only our duty to society and to our country. If one little boy or girl is protected against sex perverts on account of these revelations, we will be well rewarded and amply compensated for the inconveniences this publication may cause. May the priests of Rome have mercy on our youth and may they be themselves converted to the pure and sanctifying teachings of Christ.

### FATHER G. A. BARROIS, O.P., D.D.

Rev. G. A. Barrois was born in France in 1898. He entered the Dominican Order and was ordained priest. He went to Palestine, and took up special studies in the Holy Scriptures, archaeology, and in Egyptian and Semitic languages. He became professor of these subjects in Dominican colleges in Belgium and France.

In 1940 Father Barrois accepted the position of professor at the Roman Catholic university at Washington, D.C. But, having seen the falsehood of Romanism and the truth of evangelical Christianity, Dr. Barrois left the Roman priesthood and became a Presbyterian minister.

He is now professor at Princeton Protestant Theological Seminary. Says Dr. Barrois: "Nearly 30 years of anguished reflection have taught me that Rome is not, on earth, the goal of our pilgrimage."

## Chapter III

### MASS AND PURGATORY

It is a very important fact that one must clearly distinguish, in Roman Catholic doctrines, between the teachings which Christ has revealed (which we accept), and the practices which Rome has instituted (which we reject). Roman Catholics easily confuse these two sets of doctrines and practices preached by their priests. They all think, for instance, that Mass and Purgatory are doctrines revealed by Christ and taught in Holy Scriptures. However, this is not the case. Mass and Purgatory are simply inventions of Rome.

Let us study very succinctly these two Roman doctrines, the two most important factors in the life of a Roman Catholic.

“What is Mass?”

Mass, according to Rome, is the true, real and actual renovation of the sacrifice of Christ on the Cross. Mass produces salvation, opens heaven, closes the gates of hell as it has the same infinite merits and effects as the Sacrifice of Christ.

We promised our readers not to confuse them with theological dissertation. We will, therefore, endeavour to explain this point as plainly as possible. In the minds of Roman Catholics, Mass is a real Sacrifice because they believe that the real, actual and substantial Body and Blood of Christ exist on the Roman altars. They believe that when Christ said: “This is My Body . . . This is My Blood . . . Do this in memory of Me . . .” a real priesthood had been instituted, a priesthood with the very same infinite

powers of Christ Himself. All Roman priests become "Alter Christus", that is "Other Christs". A priest, consequently, can change the substance of bread and wine into the substance of the Flesh and Blood of the Lord. He can do more than that . . . he can sacrifice this real and actual Christ on the altar and offer Him again for the salvation of the world or for the deliverance of the souls in Purgatory.

We will examine later this theory and we will see that Mass has been elevated to a doctrine of infinite sacrifice by Rome so that it can be supremely attractive and bought by the faithful to deliver their dear departed ones from the imaginary Purgatory.

Let us study the passage of Scripture upon which Rome has invented her doctrine of Mass. "Do this in MEMORY of Me," said the Lord. Christ left us a means by which we shall remember His Passion and His Death. This was the Memorial He left us. The communion with bread and wine signify our communion with Him.

A memorial cannot be the real and actual thing. If Christ had left us His real Self we would not need a memorial. Pictures of our dear ones are fine memorials of them but cannot be the actual and real presence of those we love. The first Christians celebrated Holy Communion, but never believed that Christ was corporeally and substantially present among them after Ascension Day. To them, Communion was a Memorial of Christ, but not the actual physical Body and Blood of the Lord.

This amazing doctrine of the Roman Catholic Church came into effect in 1215 A.D. Before this date, no Christian had ever heard of Mass as a Sacrifice of the same infinite value as that of Christ on the Cross.

Furthermore, Christ who is glorified, cannot die again and therefore cannot be sacrificed again. Christ died once for us and His sacrifice is complete and sufficient. When priests teach that He is sacrificed again at Mass, the nearest they can be to the truth, is that their words can be interpreted as a figure of speech. When a padre deposits a wreath on a cenotaph on Remembrance Day, he might refer to the heroes as having given anew their lives to save their country from a new danger, but the real fact is that these soldiers made sacrifice once for their country and this sacrifice cannot be renewed. They have died once and their sacrifice is complete.

Mass could be a beautiful Memorial of the Sacrifice of Christ, but it is impossible to be the real and actual Sacrifice of the Saviour.

When we were students in Theology in Quebec Grand Seminary, the professor who directed our studies of the Mass subject, was none other than the present Archbishop of Quebec, Most Rev. Maurice Roy, the future Canadian Cardinal. He admitted to us that Mass was a product of the Roman Catholic Church and that it was instituted by a Council of the Church in the year 1215, as our notes on this subject attest.

Purgatory had been invented by Rome in A.D. 593 but it remained a very unpopular doctrine for many centuries. When Mass came into being however, these two innovations of the Roman Church became inseparably connected with each other. The question came up in Roman circles: "Can Mass of an alleged infinite spiritual value, deliver the souls in Purgatory?" The Pope soon accepted this new idea and the Mass imposture in connection with Purgatory was born.

Today our readers know what a financial success the marriage of Mass and Purgatory has been. There is not a single product in the world today that has been more successful financially than these two religious doctrines, Mass and Purgatory.

Purgatory, like Mass, has no foundation in Holy Scripture. Christ and the first Christians never talked about it and never knew of its supposed existence. It would be easier to demonstrate from the words of Christ that angels in heaven actually have feathered wings than to prove the existence of a place called Purgatory. When Rome proclaims new doctrines which the Bible cannot support, these new doctrines are invariably clothed in most obscure mysteries, but the faithful are told to submit because Rome has spoken.

In the case of Purgatory, for instance, how can it be explained that so many Masses are requested by priests to deliver one soul from Purgatory? If Mass is of infinite value one Mass should be sufficient to destroy Purgatory forever, and deliver all souls imprisoned therein, but the idea is that a hundred Masses bring more money to Roman coffers than would only one. The surprising factor is not the fact that priests wish more Masses to be paid for, this we can understand, but what is hard to believe is that there are millions of Roman Catholics who let themselves be bled white by the Roman vampires.

We ex-priests, know very well that Mass and Purgatory are inventions that are exceedingly profitable, but do not ask a priest who is still in bondage to Rome to explain to you what Mass really is and how it has come into being. He cannot answer you with sincerity.

After we left the priesthood, we joined the Canadian Army and became a member of the Canadian Intelligence Corps. When stationed in Toronto, it was our duty to contact certain persons in connection with our military confidential duties. We arrived one morning at a Toronto Roman Catholic rectory to interview the pastor. When the priest arrived from saying Mass he obligingly invited us to have a cup of coffee with him while he had breakfast. We took the opportunity of asking him to explain Mass as he did not know who we really were. The poor priest cleared his throat and spoke for five minutes giving us theological arguments which meant absolutely nothing. He eventually stated that we were too ignorant in religious matters and that we had better see a good Roman Catholic chaplain in the Army who could explain Mass to us. We later retired to his private study and we discussed other matters, but this incident serves to prove once more that even priests do not know how Mass originated and cannot give a satisfactory explanation for its existence.

St. Paul can give us the wanted explanation. He tells us that at Communion we partake of the bread and of the wine in memory of the death of Christ, and that bread and wine are not the Body and Blood of the Lord.

"As often as ye eat this bread and drink of this cup (wine) ye do show the Lord's death till He comes." (I Cor. 11:26).

St. Paul also tells us that Christ perfected only one offering, one sacrifice, and therefore Mass cannot be another sacrifice of the Lord.

"For by one offering He hath perfected forever them that are sanctified." (Heb. 10:14).

## Chapter IV

### THE IMPOSTURE OF MASS

There are several pious impostures sponsored by the Roman Catholic Church, but none is more pernicious or better organized than the Mass imposture.

One can understand how easily Roman Catholics allow themselves to be duped by this imposture when they are taught to believe that Mass is a divine and supreme Sacrifice which can deliver the souls of their most cherished departed ones from the fiery prison of Purgatory. Let us suppose for one instant, that one of our readers could have the power to deliver from our Canadian jails any inmate whose friends would pay the gaoler a few dollars. Can you imagine what a lucrative business this would be? . . . Of course every father, wife or relative of these prisoners would be happy to give such a small price for such a great privilege.

What occurs in the Roman Church is very similar to the imaginary imposition described above. The difference is, however, that the payment of a few dollars for the deliverance of the imprisoned souls has to be made several times. Friends must keep on paying Mass fees indefinitely.

This Mass business is called an imposture because it is the selling of non-existent values. A non-existent infinite and divine Sacrifice of the Mass with limitless spiritual values is sold to gullible Roman Catholics in the hope that this transaction will deliver their friends and relatives from Purgatory and cause their admit-

tance to Heaven. If it were true that Mass and Purgatory existed, this imposition would be still more abominable since it would be simony. This crime was condemned by Christ Himself and we know how the Lord dealt with the vendors in the Temple for using the House of God for monetary purposes.

The price of a Mass varies according to countries or regions. In Canada, a low Mass can be obtained for one dollar and a high Mass for three dollars and fifty cents or five dollars. If this Mass is sung on the anniversary of somebody's death, the price is increased to fifteen dollars or sometimes to twenty-five dollars, because some additional prayers called "absolution" have been added to the Mass.

There is considerable pressure exercised on Roman Catholics to convince them that Masses should be paid for regularly. A good sermon on the horrors of Purgatory usually brings a fair crop of paid Mass intentions. A well-prepared instruction on the infinite value of Mass and its power to open Heaven to the living or cure their physical ills, also proves to be a good means of bringing Mass money into the priest's pockets.

One old Quebec priest announced in his Church that on such a day he would say Mass for his dear mother on the thirty-first anniversary of her death. When we asked him one day if he did not think that his good mother was in Heaven by now, he replied with a grin:

"Yes, but by announcing a Mass for her it prompts my parishioners to do the same."

In fact, in this Parish, Masses were paid for dead relatives of the past century. One patriotic old lady had a Mass said for the deliverance from Purgatory

of the soul of Samuel de Champlain, founder of Quebec in 1608.

Another Quebec pastor once showed us his new car and remarked: "Look at the nice car that the souls in Purgatory bought for me."

Pastors of parishes are those who can really make excellent profits, especially at funerals. If a funeral costs \$100.00 for instance, and the pastor has an assistant he can let the assistant officiate at the funeral. The pastor would collect \$99.00 and the assistant would receive \$1.00. Besides, it leaves the pastor free to sing a private Mass that day, which will bring forth an additional \$5.00. Churchill would have said: "Never in the history of mankind, have so many given so much to so few, for so little."

We wish now to set before the eyes of our readers a little sketch illustrating the various means employed by priests to obtain paid Masses on the occasion of a funeral. They do not object to playing on the most intimate human feelings of bereaved relatives to extract Mass money from them.

## **1—Before the Funeral:**

The custom has been established by the Roman clergy, to place on the coffin Mass cards instead of flowers. These cards are signed by a priest attesting that a Mass has been paid for by so-and-so for the repose of the soul of the deceased. A relative or friend who has not a Mass card on the coffin is indeed a very cheap mourner.

## **2—During the Funeral:**

Priests take advantage of the many relatives and friends who attend the funeral to make a collection for Masses. Who will dare, on such a

solemn occasion, to deposit a big nickel in the platter? Paper money usually fills the plate. Protestants themselves, on this occasion, contribute to the Mass imposture.

### 3—After the Funeral

Priests have been very active to develop the custom among Roman Catholics of having masses said often for the dead, especially during the first year after a death. Masses are announced in Church on Sundays and who is the husband, who is the wife, who is the father, who would like to be known as having forgotten dear departed ones so soon? The announcement of Masses is made public in order to capitalize on human pride and feelings to extract Mass money from the people. In this manner poor and rich pay Masses.

Masses paid for are not always said as agreed. There are not enough priests in the world to say the millions of Masses paid for by Roman Catholics. Very few Roman Catholics know why every priest is requested to say two additional Masses on the second day of November in each year. These extra Masses are said to compensate for the thousands of Masses paid for to priests who never said them. Huge sums have been given to the Church in the past by wealthy kings and princes on condition that perpetual masses be said for them. Of course such obligations could not be honoured, but since a Mass is infinite in value, the Pope has ordered that some additional Masses should be said to make up for millions of Masses paid for but never said.

We visited a pastor of an American Church, one day, and he showed us a huge basket in his office filled

with little pieces of paper on which Roman Catholics had written the names of the dead persons for whom Masses were requested and paid for! "I never will be able to say all these Masses," said the priest, "but every day I say a Mass to the intention of the basket."

Now let us consider the costs of a Roman Catholic funeral. We must state first that all funerals must be paid for in advance. In some cases exceptions can be made. We know a pastor who accepts promissory notes if the mourners cannot pay in cash, while another requested a mortgage on a poor widow's house before he officiated at the funeral of her husband. The funeral costs will vary according to the size of the parish and according to the time and amount of black drapings hung on the walls of the Church. Funerals are divided into several classes as the following sketch will demonstrate:

### **First-Class Funeral**

The usual time of this funeral is 10:00 A.M. The Church windows, walls, statues and altars are well-covered with black drapings. Numerous candles twinkle in the semi-darkness of the Church. The celebrating priests will be vested in rich black and gold copes, chasubles and dalmatics. The organ will be used and a fair-sized choir will attend to sing certain parts of the Mass. The cost will be \$100.00.

If additional priests are requested to attend and to take part in the service, the price will be more. In Cathedrals where a chapter of Twelve Canons is established, canons may attend the funeral, if requested, at the conservative cost of \$5.00 each to the mourners.

If a Cardinal attends the funeral as requested by

the mourners, of course, it will cost in proportion to his high office. Somebody might have to sell his house.

### Second-Class Funeral

This funeral can be bought for \$75.00. It takes place usually at 9:00 A.M. There is much less black draping in the Church and not so many candles. The officiating priest wears less expensive vestments. The singing is a little less impressive. In those Churches where the custom has been established to place the coffin in the centre aisle, at a spot more or less distant from the altar, according to the price paid, this class of funeral would require that the coffin should be placed about the middle of the Church. At a first-class funeral the body would rest much nearer the altar.

### Third-Class Funeral

The price of this funeral drops sharply to \$40.00 and the time is 8:00 A.M. The organ may be used if there is a voluntary organist. Only the high altar is covered with black or purple drapings. The celebrating priest is vested in ordinary Church vestments and very few candles are lit. This funeral is usually bought by poor Roman Catholics.

### Fourth-Class Funeral

This funeral, of course, can be obtained for \$20.00 or even \$15.00. The funeral Mass and last blessings take place as early as 7:00 A.M. The body must be present as in other funerals. The only exterior signs of mourning on the part of the Church is the common black vestment used by the priest. There is no organ and often no singing. During this funeral a collection

is made, and during all funerals of a much higher price. If the mourners are really too poor to pay for this funeral, the collection money is used for that purpose and the dead person has to do without masses for the repose of his soul.

One can easily see for himself by examining the above short sketch, that Roman Catholic departed parishioners are mourned according to the price paid. Thus a wealthy Roman Catholic might never attend Church services during his life, yet, at his death receive an impressive funeral on account of his wealth. On the other hand, a poor Roman Catholic who has attended Church regularly and possibly helped with his own hands to build that Church, at his death, on account of his poverty much of the solemnity of a Roman Catholic funeral will be denied to him. His body will rest as far as possible from the altar and the Church will not put on her usual signs of deep mourning in the nature of black drapings and purple and gold trimmings.

Indeed this Roman Mass and funeral racket is the most abominable one in existence. It plays on the sorrow and human feelings of humanity to extract money which is often necessary to support the families of departed ones. Romanism has organized it and encourages it. The free Salvation brought to us by Christ means nothing to depradators.

The Mass fraud is not confined to funerals and Masses for the souls in Purgatory. There are Masses for all occasions and for all purposes. Masses are said and paid for in honour of the saints in Heaven to obtain their mediation for spiritual and temporal favours: for health, wealth, a happy trip, protection against rain, hail, insects and for thousands of other

desired good effects. We remember the day when a Manitoba pastor collected money for a high Mass from anxious farmers of his parish to exorcise the invading grasshoppers. The Mass was said, but the grasshoppers destroyed the crops and the priest was the only one to benefit from the presence of these obnoxious insects.

Money is also collected for Masses to be said at various shrines or historical Churches. Masses are said to be more effective at these places and this idea is popularized especially by members of religious Orders. We know a priest who collected his fare money to Ste. Anne de Beaupre that way. A general collection in a Manitoba parish for a Mass at that Shrine could bring the pastor enough money to pay for a trip to the lovely Gaspe Peninsula.

Children are also asked to save their pennies for Masses. On these Masses, they are trained to believe, the success of their school examinations might depend.

Children are told to save their nickels and to sacrifice toys and delicacies in order that they can give their savings to the priest for a Mass or for the propagation of Romanism in far distant lands.

A priest will not say a free Mass. The only Mass that a Pastor of a Parish says without receiving a money offering for is the Sunday Mass. Even then, that Mass is being paid for through the priest's monthly salary.

Have you ever asked a priest to say a free Mass for you? This is not the practice of priests any more than you can obtain a new suit without charge from a department store. Priests would not say Mass every day if they were not paid to do so, any more than you

would go to work every day if you were not paid for so doing.

Roman Catholics who give money to their priests for Masses keep in operation a lucrative and detestable system which Rome invented in the twelfth century. They fail to appreciate that God's gifts are free and cannot be bought with money.

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20).

### FATHER PAUL DUSSAULT, O.M.I.

Father Dussault was a member of the Oblate Order and son of a prominent French-Canadian family of St. Boniface, Manitoba. A brother is still a priest of the Oblate Order.

Father Dussault was ordained priest by Cardinal McGuigan of Toronto. He became assistant priest at the French church of the Sacred Heart in Winnipeg. He took part in sports and youth organizations. He left the Roman priesthood after realizing the falsehood of that system, and married the President of a Young Women's Catholic Society of Winnipeg, Manitoba.

## Chapter V

### ROME AND THE MARRIAGE OF PROTESTANTS

The Roman church holds strange and impertinent claims concerning the solemnization of marriages of not only her own members but of Protestants also. We know that Rome claims to be the only power on earth that can determine the conditions of a true and valid marriage between two baptized Christians, whether they be Roman Catholics, Anglicans, Baptists or Presbyterians. One of the conditions she imposes on a valid marriage since 1903 is that the ceremony be solemnized by a Roman Catholic priest. Protestants will learn with interest that Rome has granted a dispensation in their case, however. They can now marry validly without the presence of a Roman Catholic priest. Protestants, today, owe the validity of their marriage and the legitimacy of their children to the Roman Church which has graciously granted a papal dispensation—free of charge.

If the Roman Church today does not interfere directly with marriages when only Protestants are concerned, she still makes her intolerant authority felt in regard to mixed marriages, that is, between a Protestant and a Roman Catholic. The Church has declared that such marriages are invalid and void unless they are performed by a Roman priest, even if the Roman Catholic party has become a Protestant. If performed by any other than a Roman priest, these marriages are void and the parties concerned are living in sin and the children born from them are illegitimate.

**and scandalous.** If the Protestant party agrees to be married in the presence of a Roman Catholic priest, he is submitted to the following ordeal before a papal dispensation can be granted for the celebrating of such a marriage:

- 1.** The payment for a papal dispensation. If the Protestant party happens to be the man, that dispensation is usually paid by the future wife as priests fear to offend the Protestant party by demanding such a fee.
- 2.** The Protestant party must undergo a series of religious instructions by the priest. The Roman Catholic doctrines are exposed favourably to the Protestant party in the hope that he will embrace Roman Catholicism. It is common practice in this case to give the Protestant party ten to fifteen religious instructions and to provide him or her with various books glorifying the Roman Church and condemning Protestant denominations.
- 3.** The Protestant party will be required to sign a witnessed document that all the children born of this marriage will be baptized and brought up Roman Catholics, even in the event of the death of the Roman Catholic party.
- 4.** The marriage must be solemnized by a Roman priest but will not take place in the church nor shall there be any official rejoicings at the ceremony.

The marriage will take place in the Rectory or in the Church vestry but no organ will be played and no singing will take place. This is the official sorrow of the church because a Protestant has become a proximate danger of the loss to the Roman faith of

a Roman Catholic by his or her association for life with a heretic.<sup>1</sup>

Our readers will readily understand how intolerant and cruel is a system which capitalizes on the most noble and intimate feelings of two human hearts to force a non-Roman Catholic into submitting to the authority of a religious system which he cannot accept. The Protestant has surrendered all the rights and liberty of his married life. Rome has left him no freedom and no rights whatsoever. Now he is obliged to send his children to a Roman Catholic school whether or not he or she believes that this school is the best for his or her children.

Even the most intimate conjugal rights of the Protestant party are now controlled and dictated to by a Roman priest, the confessor of the Catholic party. It is the priest who will stand between these two hearts and it is he who will win the battle of the minds.

The Roman Catholic party also signs a document to do the utmost to convert the Protestant party to Roman Catholicism. What chance has the Protestant party to contribute to the happiness of the home and yet remain faithful to his religious convictions? We do not know.

In some cases, the Protestant party embraces Roman Catholicism before marriage, but one can wonder if such a change of religious convictions is a sincere one. When one's heart is taken up with human feelings and emotions at this time, it is doubtful that a genuine change of religious beliefs is much consid-

(1) The "Question Box" of the Roman Catholic paper "La Liberte et le Patriote" of Winnipeg is always interesting. It answers, in its issue of April 2, 1948, the question: "Why are mixed marriages not solemnized at a Roman altar?" "To emphasize that error has not the rights and honours of truth; and a Protestant has not the true faith and cannot have the privileges of those who have; he is a deserter from the Roman Church and has not the rights of God's family."

ered. There is a chance that this change is caused by convenience.

Rome does not worry about sincere convictions in these cases; what is of supreme importance is that a Protestant has officially renounced his Faith. The prestige of the Roman Church has been safeguarded and increased in the eyes of many.

It does happen sometimes that a Protestant marries a Roman Catholic without submitting to the prescriptions of the Roman Church. The marriage ceremony is performed by a Protestant minister. The Roman Catholic party has agreed not to collaborate with Rome in imposing on a sincere Protestant obligations which are not acceptable. This is the best solution to a mixed marriage providing the Roman Catholic party does not later experience regrets and a change of mind. We know that a mixed marriage performed in these circumstances is considered void and null by the priests of the Roman Catholic party. Two things might occur:

1. The Roman Catholic party might possess a strong will and be sufficiently enlightened to realize that Rome has no authority to declare the marriage null. This marriage is real and valid in the eyes of God and the State and that is what matters. In this case the couple run the ordinary chance that the married life will be a happy one.
2. But if the Roman Catholic party regrets her or his action and is led to believe that this marriage is null and void, of course difficulties will start to arise. The Roman Catholic party, under the pressure of the Priests, will feel obliged, in conscience, to cease conjugal life immediately. If the couple wish to remain together, the Roman Catholic party

will proceed to obtain from the Pope a dispensation and a "revalidation" of the marriage. If the Protestant party agrees to this stupid procedure, he or she will have to submit to the ordeal as described above. If, however, the Protestant party does not wish to accept Rome's regulations and wishes to carry on as before, a most amazing phenomenon will happen. He or she will be married "validly" without the consent or knowledge of the Protestant party. This wonderful Roman invention is called, in Latin, 'Revalidatio in radice'. (Cure from the very root).

The Pope in Rome will give his consent to this marriage in union with that of the Roman Catholic party, using also the original marriage consent of the Protestant party and this will render valid the marriage of this unfortunate couple. The cure has been effectuated. The "Sanatio" of the Pope has validly married two persons without the knowledge of the Protestant party. Now the couple can live together and the Roman Catholic party has no more conscientious troubles.

It is indeed a deplorable fact that so many Roman Catholics are led to believe that they cannot legally and validly marry unless a priest is present. They do not understand all the intricacies of Romanism and their happiness is often endangered by a system which meddles in the most intimate regions of their minds, hearts and souls.

We have said sufficient on this marriage subject for our readers to understand why in Quebec, where the civil laws are still inspired by the Roman Church's Canon Laws, legal and valid marriages are so often annulled. We repeat the principles of the Roman

**Church:** She is above all civil authority and she is the only power than can legislate on matters of what constitutes a marriage between two Christians. With such claims and such self-imposed authority, it is not surprising that she can perform such wonders in the realm of matrimony in that Province.

Priests are not bound by their Church to obey any civil laws affecting marriage. If they do observe the marriage civil laws it is to protect themselves against any civil prosecutions. Many priests perform marriages in Manitoba with very little regard to the Marriage Act. We know for instance, a priest who married secretly a young cousin of ours who could not validly be married according to our civil laws.

This same pastor, during World War II conceived the idea of a mass marriage to snatch some young men from serving in the Armed Forces of our country. One Sunday morning he announced in Church that he would be at the disposition of any couple who wished to be married that very evening. The next day being July 15th, 1940, all young men not married before this date, would be considered single for military call-up purposes. The patriotic priest had seven couples at his feet that same evening. The marriage ceremony was performed and seven young men were "saved" from serving their country in time of need.

The Marriage Act of our Province determines certain conditions for the solemnization of marriages. It provides for a license or the proclamation of banns in Church at least a week before the ceremony is performed. This pastor did not worry about such details. He was satisfied that his action had prevented seven young men from serving in the Canadian Army. However, some of these excellent young men later volun-

tarily joined the Armed Forces of our country to the dissatisfaction of this Roman priest.

Canadians, awake! Romanism is to Canada what Nazism was to Germany. Let us awake to this fact before it is too late! Romanism, with its claims on marriages, education and on our national conscience, is rapidly undermining our most cherished democratic liberties.

### FATHER WILLIAM E. BURKE

A Roman priest for ten years in the diocese of Scranton, Pa., U.S.A., he became converted to Protestantism, and now tours the United States speaking on behalf of the work of Christ's Mission, New York City. This Mission has helped, spiritually and financially, some 300 former priests.

## Chapter VI

### THE MENTAL TORTURES OF CONFESSION

One strange prescription of Romanism which puzzles not only Protestants but Roman Catholics too, is the necessity of auricular confession to a priest in order to obtain forgiveness of sins and eternal salvation. We must state immediately that confession, as practised in the Roman Church today, was neither commanded by Christ nor was it practiced by the early Christians. Auricular confession came into being many centuries after Christ and is therefore a pure invention of Rome.

The real reason behind this Roman prescription of obligatory confession of sins to a priest, is to keep all Roman Catholics under constant submission and authority of the priests of Rome. Confession, we must admit, has worked wonders in that direction. If a political party in our country could establish obligatory confession of all its members, the leader would have a complete knowledge of their most secret activities and could exercise a most effective authority over them all. The party would become the most united and most powerful in the country and could capture power easily.

Confession, in the Church of Rome, keeps individuals under control and its leaders can exercise a most effective authority over the penitents. It is indeed one of the most cunning inventions of Romanism. Possibly no one can realize this statement fully

unless, like the writer, he has himself spent years operating this system of confession.

In order to provide priests with this incomparable influence over the people through confession, the poor Roman Catholics themselves have to pay dearly for that great invention. Indeed they pay dearly in inhuman, excruciating mental tortures. This brings us to the very subject of this chapter.

We often heard preachers of religious revivals or missions in the Roman Church tell their audience the following story, in order to impress upon them the necessity of telling all their sins to the priest in confession without omitting the least detail.

"There was once," related the priest, "an old Roman Catholic lady who was dying. Outwardly this good old lady had been a devout Roman Catholic and had observed all the prescriptions of her Church. She was known to have approached frequently the sacraments of confession and Holy Communion. A priest was beside her and had just administered to her the sacrament of Extreme-Uncion. Before she died, however, she managed to collect enough strength and courage to whisper this terrible admission to her confessor: 'I'm damned . . . I'm damned . . . I have hidden a sin in confession since I was a young girl and I never had the courage to declare it. I spent my whole life in sin and sacrilege and in disgrace with God on account of my mistake in concealing a sin to the priest.' The preacher added that the good woman finally confessed all her sins and thereby died in peace with her maker."

This story, which is told to impress upon all Roman Catholics the importance of confessing all their sins to the priest, illustrates well the mental

tortures and the distortions of conscience brought about in a soul by the spectre of compulsory auricular confessions of sins to a priest, especially by women and young girls. Can we imagine a merciful Saviour, who forgave sins through His love and blood on the Cross, demanding now that we must confess our sins to a sinful man in order to be forgiven? Can we imagine that Christ was prepared to damn the good old lady of the above story because she failed to narrate to a Roman priest some circumstances of the mistakes of her youth? It would be blasphemy to believe so. Only one thing saved the good woman and it was the mercy and blood of her Saviour, Jesus Christ, and certainly not her final confession to a man.

Auricular confession to priests is indeed a pure invention of Romanism. It has been instituted, we priests know it so well, primarily to make it possible for the agents of Rome to control the most intimate reactions of human hearts and minds in the interests of the authority and prestige of a human political and religious system. By confession, Rome not only controls Governments, school boards, etc., when Roman Catholic members kneel down at the priest's feet in the confessional and receive instructions that will determine their decisions and actions.

Roman Catholics are indeed sadly mislead by Roman priests who teach them that Christ instituted confession when He said: "Whose sins you shall forgive, they are forgiven." Even if priests had the divine power to remit sins, it would still not mean that the actual auricular confession of these sins to a priest is a divine requisite. If a son has offended his father and has wandered away to a distant land, the paternal forgiveness it is true, could be extended to this son

through the medium of a representative, if the father wishes to do so, but that does not mean that the sins and mistakes of this boy have to be narrated with all their details to the father's representative in order to receive the paternal forgiveness. Let the priests of Rome who claim to be representatives of the merciful Lord, speak to the sinners of the mercy of Christ but not submit them to the mental tortures of Romanism.

Before we study the confessional and the mental tortures it imposes on the minds and souls, especially of lady penitents, we must expose the Roman doctrine that determines what to say in confession and how to say it.

A Roman Catholic, says his Church, must, in order to obtain peace with God, declare all his sinful actions, omissions and his most secret thoughts and desires, specifying minutely the kinds of sins committed, the number of times and all the circumstances which might alter the gravity of a sin. A murderer is obliged to declare his crimes, a young girl her most intimate thoughts and desires and a child the least little mischiefs of his innocent life. Roman theologians have drafted a long list of sins to be confessed and many of these sins are actually unknown to many a Roman Catholic. They have divided sins into several classes such as "original", "actual", "capital", "venial", "mortal", etc.

We have seen men tremble, women faint and children cry when the time to confess their sins to us had come. A priest cannot hear confessions for many months before he realizes that this ordeal cannot be requested by the kind and merciful Lord. On the other hand, we have seen priests laugh and joke in referring to their embarrassed penitents. If we can say

that Mass is a fraud of a financial order, it is also true that confession is an imposture of authority by which priests investigate the minds and souls of human beings. When an organization such as the Roman system can control not only the education, the family and policies of the Civil Government of its members, but even their very thoughts and desires, we do not wonder that it can prosper and succeed. Roman Catholics, whether they feel that they ought to admit it or not, are forced into submission to Romanism through the process of torturing auricular confession. Let us review the confessions of a child, a young lady and that of a married woman.

### (a) Confession of a Child

That child might only be seven years old. He has been told that he must tell all his sins to the priest. If he does not, he will commit a sacrilege and should he die, he cannot go to heaven. He is naturally very confused as to what really constitutes a sin. He believes that many of his actions are serious sins. Some children think that some of the necessities of the body are grave sins to be confessed. However, a child is naturally shy and reluctant to tell what he has done or thought. The result is that he omits to declare certain things that are really not sinful but he thinks they are. His conscience will reproach him for having hidden a sin in confession and he will experience uneasiness of conscience and will probably end in believing that he cannot make peace with his God. Confession has ruined this child's soul. He has been misled and one more Roman Catholic starts a life of mental torture and misconception of the mercy of Christ. Romanism with its system of confession can-

not very well be identified with the kindness of the Lord who said: "SUFFER THE LITTLE CHILDREN TO COME UNTO ME."

### (b) Confession of a Young Girl

We now have a shy Roman Catholic young girl, passing through the stage of childhood to puberty, who is about to enter the confessional. She is naturally embarrassed and her state of mind is just what a sordid confessor wishes to explore. The priest will now hear from a young woman the most secret thoughts and desires of her soul. Her mind and soul are crucified on the altar of Romanism and of its curious and sinful priests. If the young girl is reluctant to speak, the confessor will ask the following questions:

1. "Was it with a man? Was he married? Was he related to you? Was he a priest?"
2. Did you give full consent of your will to these thoughts, desires, etc? Was it a complete action? Was it against some laws of nature? How often did you consent to these thoughts, desires, actions, etc.?"

Many other embarrassing questions are asked according to the sins accused. Many of these questions are left to the discretion and indiscretion of the confessor. Some questions asked are sometimes stupid and criminal. We know a rather young pastor of a Manitoba Cathedral, who "hailed from the East" as a specialist in the confessions of young women, who asked his young female penitents if they wore "panties" or some other variety of feminine underclothing. These shameful details of a confession are mentioned here to illustrate what is meant by the tortures of confes-

sion. Roman Catholics know very well that what we disclose is the crude truth.

We are fully acquainted with the practice of certain abnormal priests in the confessional. We have investigated some cases where the confessor learns of the weaknesses of a prospective victim in the confessional. She becomes an easy prey to his passions and vice.

The practice of soliciting women penitents to sin in the confessional is, in fact, so common, that the Roman theologians have inserted in their theology manuals a long thesis which regulates the conduct to be followed by priests and penitents who have sinned in this manner. This is called in Latin "De solicitacione in confessionali."

The confessional, far from being a place of forgiveness of sins, is very often the scene of the most disgusting sex crimes.

### (c) Confession of a Married Woman

A married woman enters the confessional. She will tell a strange man secrets which she probably would not dare to reveal to her own husband. She is even bound to reveal certain secrets of her husband. This especially happens when a sin is committed with the consent of both husband and wife. In the Roman Church, birth control of all variety is a sin and must be confessed with all its circumstances. The husband might be of Protestant Faith and his Roman Catholic wife will have to disclose to the priest the most intimate relations of their marital life. The priest will know more about the wife than the husband. There are no more family secrets because Rome has required that hearts and souls should be fully explored by

priests. In this manner, Romanism controls the whole intimate lives of married couples.

A married woman, who has any amount of natural discretion and honesty, will enter the confessional with apprehension and often despair. She fears that terrible and infallible questionnaire. It is impossible to describe the mental inconvenience she now experiences by the spectre of compulsory confession. One married woman who had not much to confess anyway, told us one day that this obligation of telling everything to the priest was "diabolical" and we could not admit to her at that time that she was absolutely right.

The questionnaire in the case of a married woman goes somewhat like this:

"How often do you perform your conjugal duties?  
Do you refuse to perform them sometimes?  
Why?  
How many times?  
Are your marital actions complete?  
Could conception take place?  
Do you use contraceptives? How many times?  
Any thoughts, desires, actions for other men but  
your husband, etc., etc.?"

Poor Roman Catholic women! We know so well that your kind souls are tortured to death by this terrible Roman obligation of telling, not only your sins, but also the most intimate secrets of your married life. You are free of course, to practice the prescriptions of your Church. As an ex-priest, we will never even suggest that you be unfaithful to your convictions, but as an ex-priest we can also tell you that these mental tortures imposed upon your souls are not a prescription of the Saviour of mankind to obtain forgiveness of

your sins, but are pure inventions of men to keep your minds and hearts under the control of a system, the torturous Roman religious organization.

Your secrets that you have confided to us in confession will be forever kept and never divulged, you may have no fear of that. Ex-priests who have had the courage to shake the shackles of Rome are naturally too honest to divulge secrets confided to them. But we must admit, that as a priest we had no power to forgive your sins. No priest has such power. Christ is the ONLY Mediator between God and men. He alone can give grace and salvation. This is not my opinion only but it is the teaching of Christ Himself. "I AM THE WAY, THE TRUTH, AND THE LIFE; NO MAN COMETH UNTO THE FATHER BUT BY ME." (John 14:6).

If my dear Roman Catholic friends open their Gospel according to St. Luke, Chapter 5, Verse 21, they will read this:

"WHO CAN FORGIVE SINS, BUT GOD ALONE." How strange that St. Luke did not say that the Roman Catholic priests can forgive sins through the mental tortures of auricular confession.

## Chapter VII

### THE ROMAN CATHOLIC SUPERSTITIONS

If our readers have never visited a Roman Catholic church goods store, they should do so. There, they would see in one collection, the thousands of little charms and gadgets which the Roman Catholic Church blesses and claims to be useful to eternal salvation.

These stores have much in common with Woolworth's chain stores as far as the displays of various articles are concerned. We can never hope to mention them all, much less to explain all these numerous devices used by the Roman Church to foster superstition in the minds of Roman Catholics and at the same time realize some appreciable financial profits from their sales.

We shall mention a few. One must not forget that all these material objects are approved by the Church and when used, have a special power to produce certain benefits to the soul or the body. While examining the multitude of these small Roman gods, readers would do well to keep in mind the following words from Holy Scripture: "God is a spirit; and they that worship Him must worship Him in spirit and in Truth." (John IV, 24). "There shall be no strange god in thee; neither shalt thou worship any strange God." (Psalms 81:9).

With this divine Commandment in our minds, we shall enter the store in question and see for ourselves if Romanism is in line with the will of the Creator.

We see thousands of statues of innumerable saints

of the Church. These are of various sizes and colours; there are huge life-size ones made of wood, plaster or bronze or very tiny ones for private devotional purposes. There are stations of the Cross, rich colourful images and drapings, huge or small golden candle sticks, candelabra, holy water founts, church vestments of various colours and designs; chalices and ostensoriums; beads and scapulars; novena books and medals of all descriptions.

All these articles, when blessed by a priest, become sacred and are considered by Roman Catholics as having deep religious significance. Most of these articles are of pagan origin, however. Incense, used so profusely in the Church, is only one of the many pagan articles which has its place in the Roman Catholic worship.

He who wears a medal called the "Miraculous Medal", for instance, is assured of his salvation. The Church promises him that he shall not die before he receives Extreme Unction, which is a passport to heaven; he who says his prayers using a particular rosary, will have much less time to spend in Purgatory; he who kisses a certain picture or relic obtains one hundred days indulgences, which means that the temporal punishment due to his sins is remitted to so many days of penance.

We cannot imagine the first Christians using these religious devices in order to better their Christian lives. These things simply did not exist. They were not necessary then and they are not necessary today. They are pure inventions of pagan and superstitious Rome. Indeed, the first Christians have submitted to martyrdom instead of giving way to these diabolical superstitions of paganism. The worship of God, in

the New Law, is in spirit and in truth and not in material charms such as medals, scapulars, etc.

The Roman Catholic Church endeavours to explain to the faithful that these material articles are only a help in the service of God and that they do not produce any spiritual effects by themselves. Holy oils are quite a material matter; however, the Church teaches that if unctions are made with this kind of oil when a priest administers Extreme Unction, these unctions have the effect of producing grace for the soul and health for the body. This is the official doctrine of the Church and one cannot be a good Roman Catholic if he refuses to accept this doctrine of Rome.

There are several other superstitious practices in the Church of Rome. If you wash your hands, for instance, with water coming from a spring near the Grotto of Lourdes, in France, you perform an act of faith and you may even be cured of your exzema. If you drink of that water you may be relieved of your stomach troubles. . . especially if you add a little bromo-seltzer to this mysterious water.

We know a religious Order in Manitoba which specializes in making and selling a holy oil that is said to cure many ills of body and soul. It is called "Oil of St. Joseph". The priests of that Order ship hundreds of little bottles of this beneficial oil to all parts of Canada and the United States. Of course, this oil is not sold but it is given away free in exchange for a donation. It has proved to be to this Order, one of the best frauds after the unbeatable Mass imposture. We met one old lady who really had a lot of faith in this oil. She insisted on believing that it was real oil extracted from the flesh and fats of the body of the good spouse of Mary.

Roman priests usually make no effort to correct false conceptions like the one mentioned above. They usually think that it is better to leave the candid souls in their "innocent" ignorance and superstition. When we arrived at Lac du Bonnet as the Roman Catholic pastor, a Roman Catholic woman explained to us how she cured her sore back. Here is the story she told us:

"I took a glass of water and dropped a medal of St. Teresa in it. I drank half of the water and rubbed my back with the remaining half. I repeated this prescription twice on the day of the feast of the saint and three days afterwards I was completely and miraculously cured."

It is possible that the good woman would have been relieved much sooner from her sore back if she had rubbed her back sooner with rubbing alcohol.

Some Roman Catholic superstitions are popularized by the priests to encourage Church attendance. It is taught, for instance, that a Roman Catholic who confesses his sins and receives Communion nine first Fridays of the month consecutively is assured of his salvation. A nun called Marie Alacoque, said that Christ revealed this amazing formula of salvation to her, but the communions must be consecutive, on nine first Fridays of the month. Sundays would not do. Other Roman superstitions include the use of blessed water to chase devils; blessed palms to obtain special protection on a home, blessed candles to cure sore throats or to calm an electrical storm.

There are special blessings for children to prevent them from contracting certain diseases; blessings of spouses which give fecundity and longevity and blessings of seed grains which assure good crops.

Readers will easily understand that such strange religious beliefs will produce religious maniacs. We have known a Roman Catholic to carry with him, at all times, a small bottle of holy water and occasionally to sprinkle himself to chase importunate devils. Others asperge their beds before retiring at night to eliminate any bad spirits which might sprawl around during their sleep.

Relics of the saints have an important place in the worship of the Roman Catholic Church. A relic is a piece of bone which is said to be of a saint's body or any other article which a saint has touched during his life. The practice in the Church of kissing a glass case which contains the relics of some saint in order to obtain their special protection, is a very common and recommended act of piety. The surprising thing about relics is the absolute certitude Roman Catholics have of their real identity. A letter from a Bishop attesting the true identity of a relic is sufficient proof that it is a true relic. Almost every Roman Catholic Church in the world is said to possess a true relic of the real Cross on which Christ died. We have never heard one explanation of how this is possible. Priests do not really believe the true identity of such wonderful relics, but the Roman Catholic laity have no doubts on this subject.

In St. Anne de Beaupre, Quebec, the Redemptorist Fathers say that they have in their Church an arm of St. Ann, the grandmother of Christ. To prove their claims they show you a certificate from a Bishop who has testified to the identity of the true arm of St. Ann more than fifteen centuries after her death. The "arm" of good St. Ann has produced wonderful results in this little Quebec village. Pilgrims from all parts of

**Canada and the United States come to kiss the relic of St. Ann.** One day we attended a religious service at that Shrine when many American tourists were present. The priest went up to the pulpit and exclaimed: "Look at this massive Church and at that beautiful Monastery, the faith of the American tourists have helped to erect. These are monuments to their faith in good St. Ann."

After the service when we visited the prosperous garage and hotel owners of that community, they also told us that they were very impressed with the faith of the American tourists. . . Their business was flourishing, thanks to the arm of St. Ann.

In conclusion we must explain that many of these Roman Catholic religious practices have come into being in order to provide means of subsistence to some religious Order. For instance, in Canada, the Redemptorists have their pilgrimages to St. Ann's Shrines both in Quebec and in Manitoba; the Oblates conduct also a very lucrative Shrine at Cap-de-laMadelaine, near Three Rivers, Quebec; the Jesuits have their Shrine of the Jesuit Saints; others have Shrines of St. Joseph or St. Teresa; the Franciscans and Dominicans are experts in the selling and propagation of scapulars and medals; the Viatorians are experts on the sale of St. Joseph's oil; the Oblate Fathers concentrate on the collection of Mass intentions, while the Parish Priest might think of a new Novena. All these means are excellent to capitalize on the credulous and superstitious Roman minds to fill Church coffers.

Priests and monks might benefit by the practice of Roman superstitions, but the true simple saving doctrine of Christ remains the only one that can save humanity, including priests and monks of Rome.

May all our friends in the Roman Catholic Church understand that we have not exposed these facts to ridicule their faith, but to point out to them that Romanism is leading souls to spiritual ruin and to paganism. Now it can be told. Now that we are free to speak and write, we are disclosing these facts to you in all sincerity, only in the hope to help your souls, to abandon the practices of Roman superstitions and to accept the only pure and Christian doctrines of Jesus Christ as to us revealed in the Holy Scripture.

“WHEN THOU ART CONVERTED,  
STRENGTHEN THY BRETHREN.”

(Luke XXII:32)

## Chapter VIII

### WHY PRIESTS REMAIN IN THE PRIESTHOOD

There is no doubt that the great majority of Roman priests in the ministry of their Church have come to realize, just as many ex-priests have done, the hypocrisy, intrigue and falsehood of Romanism. We shall study now the various reasons why so many intelligent men still cling to a false religious system and even spend much time and energy in defending this un-Christian religious organization.

Priests who remain in the priesthood can be classed in four categories:

1. There are some priests who really are convinced that Christ founded the Roman Church and that "Out of the Church of Rome" there is no salvation. They explain the contradiction between the doctrines of Christ and those of Rome as apparent only and believe that the Traditions of the Roman Church have equal doctrinal value as the words of the Holy Spirit in the Bible. They excuse the many scandals of Romanism as a necessary human factor in the organization of the Church of God on earth. They believe in the infallible teaching authority of the Pope and therefore placate their consciences in relying on the Pontiff of Rome for their spiritual and doctrinal convictions. We met very few priests during the nine years of our life in the priesthood, who could be sincerely classed in this category. Most priests, know just as well as we do, that Christ is the only Teacher of Christianity

and that Romanism is anti-Christian in its doctrines and practices.

2. There are priests who are fully convinced of the falsehood and hypocrisy of the Roman priesthood, but find it impossible to leave the priesthood. There is no actual difference in the religious convictions of these priests and the priests who have left the priesthood, except that those who are still in must necessarily abstain from criticizing Romanism as we are free to do. They remain in the priesthood and many of them hope that some day an opportunity will be given them to quit Romanism. They realize that their training at the Seminaries, especially if they attended Quebec institutions, provides no preparation whatsoever for a proper position in life that will enable them to earn a decent living. Their knowledge of Latin, Greek, History of the Church and Roman Theology is to them of very little use to obtain a decent position in our modern world. At the time they fully realize that their Priesthood is a usurpation of the ONLY PRIESTHOOD of Christ and that of the priesthood of the Believers, they are usually too old to start a new training for a proper career in life. Their health might not be as good as it used to be and they fear that if they leave the comfortable existence they now enjoy, they might land in the poor house. We have heard of priests who said that if they were younger or if they were assured of a good job, they would leave the priesthood immediately.

The greatest incentive that keeps priests in the priesthood is fear. They fear the curse and persecution of Rome, the rebukes of some of their Roman Catholic friends and the loss of the esteem and association of their families. They fear the gossip of

their acquaintances and former parishioners and doubt that the real and sincere reasons why they left the priesthood will be appreciated. Some of them, of course, fear hard work.

We have heard an old priest say that if all the priests in Canada were given ten thousand dollars each, there would be very few Roman Catholic Churches left in operation.

3. There are now the priests who stay in the priesthood because they like the comfort and pleasures that the Roman ministry affords them. We do not say that they are necessarily convinced of the truth of Roman doctrines as those of the first category, but it is the very life of a priest that they like. They command the respect and obedience of many credulous Roman Catholics and they enjoy to the utmost dictating to them.

They love to exercise authority and they find that they can indulge in that satisfaction better in the priesthood than in any other profession. They feel that they have no reason to leave the priesthood; their life is assured and they have no financial troubles at all. Even if they cannot accept all the doctrines of the Church, they do not have to admit it publicly; they can even pose as great exponents of Romanism and obtain advantageous posts in the Church. They can travel extensively in distant lands where their identity is not known and where they can enjoy life as any other human being would do. We know several Manitoba priests who have no intention of leaving the priesthood, who drive away every summer for a month or two in the company of female companions, well supplied with bottled spirits. To those priests, the priesthood is a grand thing and they will spend their

lives in it. Ex-priests are often accused of leaving the priesthood to marry. If we study the Roman priesthood well and understand the intimate lives of those who do not leave the priesthood, we will come to the conclusion that ex-priests have not left the priesthood for the sake of women. They would have stayed in the priesthood if such were their ambitions.

To give a better idea to the reader of the financial advantages of the priesthood, we will review here a few items of a priest's income. It is indeed financially unwise for a priest to leave the priesthood.

- (a) The average salary of a pastor is not excessive, it could be as low as \$800.00 per annum and as high as \$2500.00, depending on the size of the parish, but the salary is not the most lucrative means of income of the Roman priests.
- (b) Every day a priest receives his Mass stipends. It could be only \$1.00 but it is more often \$3.50 or \$5.00 for a High Mass.
- (c) A pastor of a fairly large parish will have a few funerals or weddings every week. These will bring him at least an average of one hundred dollars. In much larger churches some pastors collect up to a thousand dollars in a week or two.
- (d) The Christmas and Easter collections which are the largest of the year will be the personal property of the pastor. This is a grant to relieve the financial worries of a pastor.
- (e) Rentals and various profits arising from Church properties of the parish go to the pastor. In some large country parishes where sometimes several houses and farms are the property of the Church, this additional income of the pastor is enormous.

(f) Baptismal ceremonies bring forth a few dollars. It would be a cheap god-father who would offer the priest only silver money on such solemn occasions.

(g) There are innumerable other means of increasing the pastor's income. The sale of religious articles is one of them; pilgrimages, anniversaries, rent of pews in Church, are some others.

Can we blame a priest for remaining in the priesthood? Humanly speaking we cannot. He is a wise man, but man does not live on bread alone. There are things more important in this world than comfort, pleasure, hypocrisy and impostures. We have a soul to save and eternity to consider. If a sincere priest leaves the life he thinks is hampering that ideal, he should not be looked upon as a Judas by other priests who might deserve that name more than he does.

When we consider that a priest has no rent to pay, no furniture to buy, no light bills, no family to support and often no income tax to pay, he is indeed sagacious, from a worldly point of view, to remain in the priesthood even if he is convinced that Roman Catholicism is a false Christian religious system.

(4) Finally there is a group of priests who remain in the priesthood, not on account of their Roman religious convictions and not because they find material comfort in the Roman ministry, but because they experience indescribable mental and sexual pleasure in the very exercise of their Roman ministry. These priests appear to the world as deeply religious and ascetic. They seldom indulge in material comfort and no one can accuse them of any actual sex sins of any visible form whatsoever, but they are spiritual perverts. The greatest satisfaction or pleasure of their lives is not "Wine, women and song", but the tortur-

ing of human souls in confession and in spiritual direction. They love to explore secrets of souls and hearts. They experience sordid pleasure in embarrassing female penitents by impertinent questions and prescriptions. Their whole ministry is concentrated on this kind of mental-sex satisfaction. These priests would not leave the Roman priesthood and lose the only opportunity they possibly can have of enjoying such sexo-mental pleasures. Only the Roman system of confession can provide them with the means of indulging in these criminal and sordid pleasures.

The process used by such priests to arrive at this expert position of spiritual pervert is indeed very complicated and we admit very hard to illustrate. We know that there is a very short distance between high Roman spirituality and asceticism and the mere human nature, the "homo" as the priests call it. The principle that ENDS MEET is applicable in this process. When a priest in confession strives to elevate a female soul too high in the domain of Roman asceticism, he runs the danger of meeting the other END and falls from spiritual love to human affection with astonishing rapidity. It is this kind of spiritual direction that the priests classed in this fourth category, enjoy and devote their lives to. THE ENDS MEET and Roman spirituality become Roman sexuality. The "spiritualizing" of the human affections becomes the very lives of those abnormal men. Thoughts and desires on sex matters are to those confessors a necessity of their ministry and can be further "spiritualized" by more intimate spiritual relations with their spiritual victims.

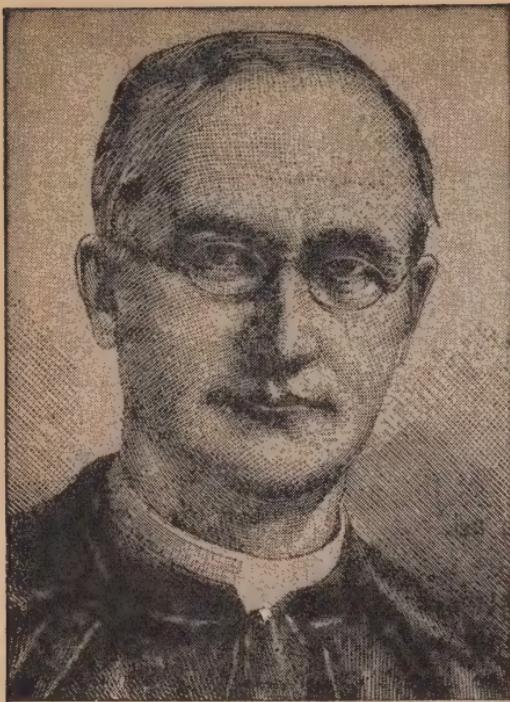
An old priest admitted to us one day that he could love a woman in a "spiritual" manner and enjoy the

"spiritual" intercourse in this manner with great delight and satisfaction. Whatever this experienced spiritual director of souls meant is not possible for us to declare. We know that this old priest would never think of leaving the priesthood. We have referred to an Archbishop who is an expert "spiritualizer" of human affections and spends much time closeted in his private study doing so. Ex-priests are said to have been not sufficiently "spiritual" and have left the Roman ministry.

Bishops and priests who are able to "spiritualize" human hearts remain in the priesthood.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and not after Christ."

(Colossians II:8)

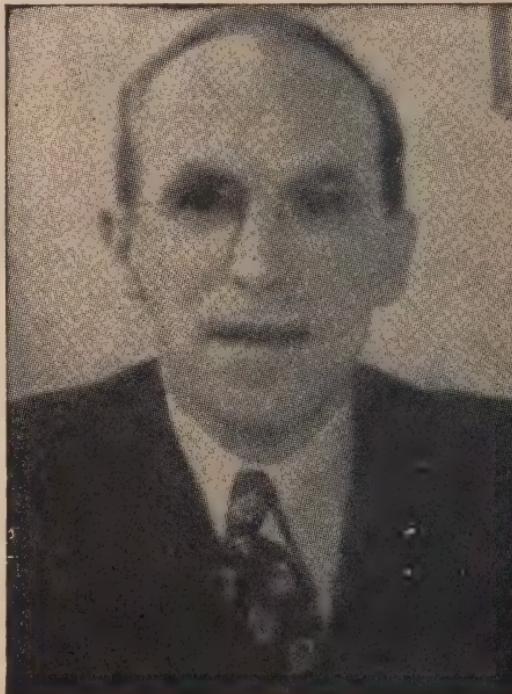


FATHER GEORGIO  
BARTOLI, S.J.D.D.

Outstanding Italian Jesuit priest, professor in many Jesuit colleges in Europe and Asia, who became a Waldensian Protestant minister.

FATHER LEO H.  
LEHMANN, D.D.

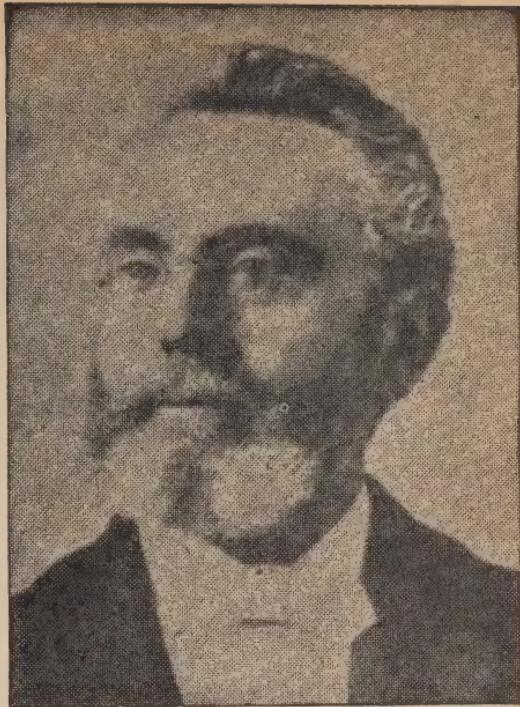
Ordained priest in Rome, Father Lehmann held posts of investigational nature for the Pope in Rome and South Africa, and became pastor of a Church in Cainsville, Florida, before he left the priesthood. He is now a minister of pure Christianity and editor of "The Converted Catholic Magazine."



## FATHER JAMES A. O'CONNOR

Founder of Christ's Mission  
New York City

Former Roman Catholic priest  
of the diocese of Illinois, con-  
verted to Evangelical Christian-  
ity in 1878.



## FATHER CHARLES CHINIQUY

Former French-Canadian Roman  
Catholic priest, who became a  
great preacher of Christianity  
to his compatriots in Montreal,  
Canada, and in Illinois, U.S.A.

## Chapter IX

### WHY PRIESTS LEAVE THE PRIESTHOOD

It is quite impossible to explain in a few words, the many reasons why priests leave the Roman priesthood. This whole booklet is only a summary of some of the reasons which have induced Priests to quit the Roman Catholic priesthood. It takes years of meditation, observation and fervent prayer to come to this supreme decision. Not that conviction of falsehood of Romanism is hard to obtain, but the decision to make such a break, at a given time, is usually very hard and painful. It is undoubtedly the most difficult decision in the life of a sincere priest. There are so many people who cannot understand such decisions and will challenge our sincerity and motives.

As far as we are concerned it was indeed the most sensational and difficult decision of our life. Only profound and sincere convictions of our souls could bring us to such a break. No one changes his career at forty years of age, unless he has strong reasons for doing so. No one, who is mentally well-balanced, enjoys seeing hundreds of his friends and relatives turn their backs upon him only because of a change of career. His motives must be sincere, and his convictions must rest on more than human grounds. He must leave the priesthood because he is convinced that Christ is his personal Saviour and only Mediator. He must accept the saving grace of the Lord and realize that Romanism is but a false religious organization.

It is foolish to say that sincere priests leave the priesthood to marry. Many of them remain unmarried even after they leave, but if they do marry they only follow the normal course of life of all human beings and are attentive to the recommendation of Holy Scripture.

A priest, by leaving Romanism, does not leave the Catholic Church founded by Christ. This Catholic Church, the Universal Christian Church, is not Romanism, however. We have left Romanism, in order to be faithful to the Catholic Church of all believers in Christ.

This is often misunderstood by Roman Catholics and occasionally by Protestants too. An ex-priest might be called a "turn-coat", although he has really not changed his religion but simply abandoned what was un-Christian in a human religious organization. He remains a Christian by doctrine and becomes a confirmed Christian by grace. Some say that ex-priests have been defrocked by their Church. We do not know one ex-priest who has been expelled from his Church. They all have defrocked themselves of the Roman frock in order to take on the armour of Christ. The Roman Church, far from defrocking priests, is very anxious for their return.

Some of the difficulties of an ex-priest will be to find suitable employment in order to earn a decent living. Which Roman Catholic organization will employ him? The very business of this establishment would be sabotaged by Roman Catholics who consider an ex-priest as being a Judas. Which Protestant controlled firm will employ him? Sabotage of their business by fanatical Romans is not more interesting to a Protestant firm than it is to a Roman Catholic

business establishment. Roman officialdom will haunt this man wherever he goes and endeavour to make him lose his position in the hope that starvation will lead him back to the feet of the Pope. He would interpret this "conversion" as an act of God in favour of the real Church of Christ, the ROMAN CHURCH.

The Roman officialdom is very anxious that the public should remain ignorant of the true reasons why priests leave the priesthood and even of the very fact of the exit of a priest.

The Church seldom admits that a priest has left the Church. This policy is to preserve the prestige of the system. The Roman Catholic laity knows of only very few priests who have quit Romanism. One young man told us not very long ago that we were the only priest who had done such a thing since the time of Luther.

The fact is, of course, that thousands of Roman priests have abandoned the priesthood since Luther and a great many of them have become Protestant ministers.

Liberty of conscience, true and pure Christianity in Protestantism, in fact, can be traced back to ex-Roman Catholic priests. The whole Protestant Reformation has for its original Apostles, the courageous ex-priests who have given their lives for religious liberty and the pure saving doctrines of Christ. Some of them died at the Roman stake because they preached the unadulterated doctrines of Christianity.

We can never hope to even mention all the names of valiant ex-priests of Rome who have contributed so much to Christianity. We will mention a few for the benefit of Roman Catholics who believe that Luther and the author of this modest booklet are the

only Roman Catholic priests who have left the Roman priesthood and its pagan superstitions and lucrative fictions.

A priest who is usually well-informed and who is still in the Roman Church, assured us one day that in the City of New York alone, there were as many as five hundred ex-priests who live in that City, and whose true identity is not known. Another very well-informed source claims that nearly one hundred priests leave the priesthood every year in the United States alone, and about twenty-five in Canada. In Europe priests are said to quit the Roman priesthood in greater numbers. Of course no figures are obtainable.

Martin Luther was indeed an ex-priest and an Augustinian Monk. Ulrich Zwingli with ten other priests left the Church in 1522 because the law of celibacy was not observed in Switzerland and it had become a scandal in the Church. The German Reformer Bugenhagen was also a priest and so was the Scottish Reformer, John Knox. Erasmus was an ex-Roman priest and so was the Bohemian Reformer John Huss who was martyred on the orders of Rome because he protested against superstitions of the Roman Church. The Danish Reformer Hans Tausen was a Friar and Groot was a Roman Catholic Deacon. The French Reformer Guillaume Farel was a professor in a Roman Catholic college and the Swiss Reformer John Calvin was a student of Roman theology.

All these ex-priests and Roman scholars left the Roman Church for the identical reason we have. They could no longer accept and preach the false and pagan doctrines of Romanism.

In more modern times, the United States, France, Italy, Germany and Canada have witnessed the preaching of true Christianity by brilliant and world-wide known ex-priests. In the United States, Father James A. O'Connor, former priest in Illinois, became a powerful exponent of Protestantism and founded "Christ's Mission" in New York City and the "Converted Catholic Magazine". The Mission and the magazine were founded and operated by ex-priests to preach unadulterated Christianity to Roman Catholics and Protestants alike. In France, the great French priest, brilliant author and lecturer, Father F. R. Lamennais, left the Roman Church because Romanism was the "killer" of human and religious liberties. This great writer, who was ordained a Roman priest in 1816, refused the bribes of Pope Leo XII, who wanted to appoint him a Cardinal, and left the priesthood. Among the many books he published on Roman intrigue and dictatorship the most important is "Paroles d'un Croyant". In this book he denounced the conspiracy of rulers and priests against the people.

In Italy, many priests who know so well the falsehood of Romanism, leave the priesthood, because they can see it at such short range. One of the most spectacular is the Jesuit priest, Rev. Father Giorgio Bartoli who was a Jesuit for twenty-seven years. He left his Order and the Priesthood and became a humble Waldensian Protestant minister. He had been for many years on the staff of the Jesuit Roman magazine "La Civiltà Cattolica".

In Germany, another Jesuit priest, Father Von Hoensbroeck, left the Priesthood and published a famous book: "Fourteen Years a Jesuit".

In Canada, the French-Canadian ex-priest Charles

Chiniquy preached the word of God in Montreal and in Illinois. He had been known in the Roman Church as a great preacher and the "Apostle of Temperance in Canada". He became still a greater preacher of Christ in Protestantism.

Others include Fathers Gerard de Champlain of Montreal, H. Fournier and Nicholas Wessclenyi, also of Montreal, Father Rahard, Head of the Trappist Monastery at St. Norbert, Manitoba, left the priesthood and became a militant Anglican minister in Montreal.

In the United States there is Father Leo H. Lehmann who is now the editor of "The Converted Catholic Magazine", a periodical devoted to controversy with the Roman Catholic Church and which is published at 160 Fifth Avenue, New York 10, New York. Other ex-priests who collaborate with Rev. Lehmann include Fathers A. Caliandro, P. J. Doeswyk, J. A. Fernandez, A. Sommese, Francis Guglielmi, D.D., Malinverni, D.D., Joseph Zacchello and William E. Burke. This latter ex-priest was a former priest of the diocese of Scranton, Pennsylvania. Father George Barrois, a Dominican ex-priest, was professor at the Roman Catholic University of Washington, District of Columbia.

Other American ex-priests are Father Frank F. Payas, now Moderator of the Presbytery of Santa Fe, New Mexico, Father William L. Sullivan, formerly of the Paulist Order, who left the priesthood and wrote a book entitled "Under Orders"; the Rev. J. J. Murphy, an Augustinian Monk, who became a Protestant minister; Father Walter M. Montano, a Dominican, who left the priesthood and wrote the book "The Monk Who Lived Again"; Father Aldama,

**an ex-priest who published the book "From Priest to Radio Gospel Minister".**

All these books can be obtained at Christ's Mission, whose address is given above. The Irish Jesuit ex-priest, Dr. E. Boyd Barrett<sup>1</sup> for twenty years, wrote also many stirring books on the falsehood of Romanism. In Mexico, Father Luis Bonnabel, became a Protestant preacher and ministers now to his compatriots in Mexico City. Another Mexican ex-priest is Father Jose Vega. In Brazil, Most Rev. Carlos Duarte Costa, Roman Catholic Bishop of Botucatu, left Romanism and became a preacher of the pure teachings of Christ. He is now at the head of a Protestant Church in Brazil.

In Venezuela, two hundred Roman priests left Rome lately and became, most of them, Protestant ministers under Father L. Mendez who was made Protestant Bishop of Caracas by the ex-Roman Catholic Bishop Duarte Costa.

In Panama there is Father Antonio Ochoa Sierra who left the Roman priesthood and who became an Episcopalian Minister.

Among the ex-priests who are personally known to the author are the following:—

1. Father J. J. Murphy, mentioned above and who now resides in Central America.
2. Father Real d'Anjou, former priest at Fontenelle, near Gaspe, P.Q., who became a Presbyterian Minister in the very parish where he had been a Roman Catholic priest. Half of the Roman Catholics of Fontenelle were converted to Protestantism.

---

(1) "Among the many books Dr. Barrett wrote criticizing the Jesuit Order and the Roman Church is "Rome Stoops to Conquer." This Jesuit never became a true evangelical Christian, however, and finally he left his wife and a fourteen-year-old son and stooped back to Romanism.

3. **Father J. A. Giguere**, a former priest of the Oblate Order who founded in Montreal "Mission Chretienne", a non-denominational preaching centre for the advancement of Protestant teachings amongst French-Canadians. All of Mr. Giguere's brothers and sisters are priests or nuns in the Roman Catholic Church.
4. **Father Bois**, a former priest from Sherbrooke, Quebec, who left the priesthood and became an eminent psychologist in a Canadian city. During the war Dr. Bois held a high commissioned rank in the Canadian Army. He was attached to the Personnel Selection Branch and was stationed at Ottawa.
5. **Father A. Bersani**, an ex-priest ordained in a religious Order in Rome. For many years Father Bersani was a Protestant minister and preached to his Italian compatriots in Montreal. He later went to Toronto where he is now ministering to Italian Protestant congregations in the city and district.
6. **Father P. M. Letarte**, an ex-priest of the Dominican Order who exercised his Roman ministry in Prince Albert, Saskatchewan, and district. He became an Anglican minister and served at Brantford, Ontario and Bracebridge, Ontario, before taking charge of a Church in Victoria, British Columbia.
7. **Father Walter Forgash**, an ex-priest of the diocese of Toronto, Ontario, former pastor of the Hungarian Roman Catholic Church at Welland, Ont.

- He left the priesthood and now conducts a progressive business in a large Canadian city.
8. Father William Szollosy, former priest of the diocese of Toronto, Ontario, and ex-pastor of the Hungarian Roman Catholic Church at Oshawa, Ontario. He left the priesthood and is now in business in a Canadian city.
  9. Father A. Czako, a former Roman Catholic priest ordained in Hungary, who is now the pastor of the Hungarian congregation at the Church of All Nations (United) in Toronto, Ontario. He is the editor of the Protestant magazine published in the Hungarian language: "Tarogato".
  10. The Manitoba priests listed below.

The most sensational and interesting exit of Roman priests in Canada occurred in Manitoba since World War II.

**Most Rev. Frank Wood, Auxiliary Bishop-elect of Winnipeg, Manitoba.**

**Father Paul Dussault, O.M.I., Assistant-priest at Sacred Heart Church, Winnipeg, Manitoba.**

**Father Lucien Vinet, Pastor of Lac du Bonnet, Manitoba and Chaplain in the Royal Canadian Air Force.**

**Father Louis Lahaie, Pastor of Vassar, Manitoba.**

**Father Arthur Plessers, Pastor of Deloraine, Manitoba, and Chaplain in the Canadian Army.**

**Father Harold Fry, O.M.I., Associate-editor of the Roman Catholic Winnipeg paper "La Liberte".**

**There are still thousands of Roman Catholic priests who have left the priesthood and the Roman Church. The following is a list of a few of them:**

Anton, Peter  
Areias, Antonio  
Arrion, Juan  
Beirne, Joseph  
Bongarzone, Andrew  
Bonnabel, Don Luis  
Casella, M. C.  
Chouinard, Arthur  
Conlon, Noel  
Cutrona, Joseph  
Czarkowski, Theo  
Daly, Thomas  
De Leon, Thomas  
Kovar, Antonio  
Kupski, Eugene  
LaCroix, Philip  
La Piana, George  
Le May, Joseph  
Martins, Raphael  
Marchant, Frank  
Misuraca, Anthony  
Mazierski, Roman  
Molina, Joakim  
McLain, James  
Naleway, Leon  
Nitti, Vincenzo  
Della Cioppa, Thomas

Dennison, Patrick  
Escobar, Diego  
Falco, Evaristo  
Farrell, Andrew  
Farrell, J. Hugh  
Forero, Luis  
Fredette, Amedee  
Garret, Julio (Bishop)  
Gines, Mariano  
Girard, J. D.  
Gregor, Daniel  
Hetenyi, George  
Kellfisch, H.  
Nunez, Aurelio Y.  
Plainfield, J. F.  
Plecher, Andrew  
Pohily, John  
Roldan, Juan  
Sansini, Joseph  
Snopczynski, Zenon  
Sztuk, Julius  
Van Puyvelde, C.  
Vinas, Roman  
Warner, John  
Zajaczkowski, Waclow

Milosevich, B. of Yugoslavia  
Angulo, Armando, of Puerto Rico  
Connahey, Henry, of Philadelphia, Pa.  
Di Pietro, Chris, of Brooklyn, N.Y.  
Fehring, Albert, of New Orleans, La.  
Forstner David, of Chile

Di Nardo, Peter, of Naples, Italy  
Fernandez, Joseph, of New Orleans, La.  
Hank, George, of San Antonio, Texas  
Le Baron, Earl, of Mobile, Ala.  
Paone, Rafaello, of Florence, Italy  
Redmond, Cuthbert, of Newark, N.J.  
Tartaglia, Ferdinando, of Florence, Italy  
Zanon, John, of Syracuse, N.Y.  
Sommese, Andrew, of Philadelphia, Pa.  
Tornay, Stephen, of Salt Lake City, Utah  
Zerhusen, John, of Baltimore, Md.  
Tovar, Felix A., of New York City.  
LoVallo, Angelo L., of Scranton, Penn.

**THEY HAVE GIVEN UP THE GLORIES OF ROME  
TO SHARE IN THE VICTORIES OF CHRIST.**

## Chapter X

### ROME AND THE EDUCATION OF FRENCH-CANADIANS

No French-Canadian is prouder than we are of our French blood and of the large contribution our compatriots have made in the shaping of our Canadian nation. However, we cannot believe that we are a traitor to our race and to our national traditions, if we point out to fellow-Canadians what has handicapped our people in their endeavours to attain a normal national standing with the other major national elements of our democratic Canada.

French-Canadians, we may just as well admit it, are not up to the expected standing of their English-speaking neighbours in the fields of finance, science, engineering and cognate sciences. No doubt French-Canadians have intelligence and national opportunity on the same level as English-speaking Canadians, yet they cannot compete with them. A French-Canadian's industry and hospitality is known the world over and his attachment to his native soil is proverbial. His inferiority in certain spheres is certainly not due to his blood and language.

What is it, then, that places our compatriots in such a disadvantageous position? To our mind, it is the system of education that causes this handicap. Before we study the education dispensed to French-Canadians in the colleges and seminaries of Quebec, let us examine our national conscience and see what is wrong.

We find that two great races strive to live in har-

mony with different national and religious ambitions under identical democratic principles. This would be possible only under an identical system of national education. The crucial fact is that in Canada there are two entirely diametrically opposed systems of education and therefore national unity cannot be achieved. In Quebec, where most French-Canadians are educated, institutions consecrated to national education are all under the control of the Church of Rome. The professors are all priests or nuns. The curriculum of studies is concentrated on subjects such as Latin, Greek, Roman and Church History and Apologetics, to the exclusion of a more practical education. These studies might be useful to a future priest but are entirely useless to a French-Canadian who wishes to attain a normal national training in science, engineering and other similar subjects which will allow him to take his place alongside his English-speaking friends.

There are very few nations left today that entrust the national education of their youth to a mere religious denomination. The French-Canadian system has been imported from France, but democratic France has long ago given up that antiquated Church system of education, while Quebec still clings to it desperately. It is a system that trains youth to think as the Church does and not necessarily in accordance with modern science and national exigency.

Science, in a Roman system of education, is approached in a different manner than in a free institution of learning. Rome has always impressed professors and students with a false sense of their intellectual weakness and with the constant possibility of making wrong judgments unless the minds and wills are submitted to the infallible authority of the Pope.

National unity cannot be achieved in Canada until Quebec is willing to improve or alter its antiquated educational system, which produces ill effects not only in the field of national good understanding and co-operation, but in the very students who labour under such a handicap. Some efforts have been made by outstanding French-Canadians to impress upon those in authority the need to improve or to change this old Roman system. The Apostles of Progress have been immediately excommunicated by Rome or have fallen into disgrace in the eyes of the Roman Catholic Hierarchy in Quebec.

The great statesman, Papineau, was excommunicated for advancing the idea of a better and more progressive system of education in Quebec, while in recent years the courageous Senator Bouchard and the brilliant writer, Jean-Charles Harvey, were classed by Roman priests as anti-clerical and anti-French-Canadian for their efforts to create in the minds of French-Canadians some thoughts of progress and unity in the field of education.

It is not an easy task for French-Canadians to improve their system of education in Quebec when the very suggestion of improvement entails the condemnation of their souls to eternal perdition by an all-powerful Church. The only alternative would be for French-Canadians to take the matter into their own hands and create the system of education according to their needs and wishes, without submitting to the foreign authority of Rome. This will have to be done as it was done in France and in many other countries where Rome had subjugated minds and souls for many centuries. The modern mind is, fortunately, more independent and more progressive. Quebec

must have its turn if French-Canadians are called to progress and live in line and harmony with the rest of Canadians.

The present Quebec system of education is the very same that once condemned the genius minds who in the past, dared to rise higher than the feet of the Pope.

(a) Galileo was sent to a dungeon for advancing the theory that the earth revolves around the sun. The Church put a stop to Galileo's scientific investigations, but the learned man was right.

(b) Copernicus was excommunicated from the Church of Rome for scientific discoveries which later proved to be true.

(c) The French priest Lamenais was condemned by his Church because he preached liberty of conscience.

(c) The French-Canadian statesman Papineau was excommunicated because he advanced the theory that the Quebec system of education was inadequate and antiquated.

(e) The French-Canadian priest, Father Chiniquy, was excommunicated for holding the same convictions as Papineau on education, and for not submitting his mind to the authority of the Pope. Father Chiniquy, in his book, "FIFTY YEARS IN THE CHURCH OF ROME", wrote the following:<sup>1</sup>

"Papineau studied under the priests of Rome in their colleges at Montreal. From his earliest years that Eagle of Canada could see and know the priests of Rome as they are; he has weighed them in the balance; he has measured them; he has

---

(1) Other books of Father Chiniquy, including "THE PRIEST, THE WOMAN, AND THE CONFESSORAL", can be obtained from the "Gospel Witness", 130 Gerrard St. East, Toronto, Ontario.

fathomed the dark recesses of their anti-social principles; he has felt his shoulders wounded and bleeding under the ignominious chains with which they dragged our dear Canada in the mire for nearly two centuries. But the echoes of Canada are still repeating the thundering words with which Papineau denounced the priests as the most deadly enemies of education and liberty in Canada. He was one of the first men of Canada to understand that there was no progress, no liberty possible for our beloved country so long as the priests have the education of our people in their hands. The whole life of Papineau was a struggle to wrest Canada from their grasp."

Today Quebec is just as far removed from a beneficial change in its system of education as it was a century ago at the time of Papineau. The situation is somewhat more desperate. The priests of Rome have even a stronger hold on the education of the French-Canadians. They have succeeded in planting in the minds of many French-Canadians, especially during the past twenty years, a separatism education which calls for separating Quebec from Confederation. This new idea is a direct result of Roman education in Quebec.

It has not sprung from the minds of Quebecers by chance. It was a well-planned policy of Rome. The whole idea is to prepare Quebec, which would be called Laurentia under this plan, for a possible future papal State for the Pope. We have often heard Bishops and priests in intimate conversations, while we were a priest, speaking freely of this hope to make Quebec the residence of the Pope should he be obliged to leave Rome some day.

The Pope is a temporal ruler as well as a religious leader and his authority and prestige need some territory in which he can rule. Quebec is the most Roman-minded region in the world today and it has been selected by the Pope for a possible residence.

Some readers might think that this statement is far-fetched and a product of our imagination. Perhaps some remember the interview the Archbishop of Quebec gave journalists in March 1948, when an Italian general election was imminent and possibilities were that the Pope's presence would have become impossible should the Communist party capture power. The "Toronto Star", dated March 25, 1948, published that interview. The Archbishop of Quebec, Most Rev. Maurice Roy declared that Quebec was willing and prepared to receive the Pope.

Roman Catholic Bishops do not make such public declarations on the Pope unless the Pope has himself approved of them.

This plan of making Quebec a papal state is so well advanced that Roman authorities have even believed that the time had come to elect a French-Canadian Pope so that his capture of Quebec territory would be much easier than that of an Italian Pope, through diplomatic pressure. At the death of Pope Pius XI, the Cardinals who elect the Pope, thought that the time had come to elect Cardinal Villeneuve as Pope. In fact he had well prepared the minds of Canadians on this idea of Separatism and a Papal State for the Pope in the new Laurentia. Too many Italian Cardinals, however, failed to rally to this change of Roman tradition, and refused to give their votes to a foreign Cardinal. However, the present Pope obtained thirty-three votes on the first ballot

and Cardinal Villeneuve got as many as twenty-five votes. Never in the history of modern Romanism had a foreign Cardinal obtained so many votes for the Papacy.

The figures quoted above are those of a French-Canadian Roman Catholic paper edited by the Oblate Fathers, the same Order of which Cardinal Villeneuve was a member, "La Liberte et le Patriote", of Winnipeg, Manitoba, in its issue dated January 23, 1948.

We do not object in our free and democratic Canada that the religious Head of a Church should make his residence in Quebec or in any other part of Canada, but in this case it involves the loss of a Canadian Province to Confederation and to the British Empire. It means the breaking up of our beloved country for the benefit of a foreign ruler. There is food for thought in this menace for every patriotic Canadian to study carefully and to act accordingly.

The education of French-Canadians which has prepared their minds to accept separatism is not only dispensed by priests but also in Quebec colleges and youth organizations in that Province.

The Roman Catholic Hierarchy has in its control several newspapers which directly and openly publish articles in favour of a separate state in Quebec.

"Le Devoir" is one of the Roman Catholic daily newspapers published in Montreal. Its policies are inspired by the Hierarchy which also owns it. This daily is said to be the newspaper "par excellence" of the French-Canadian intellectuals. The Roman Church, in Quebec, has educated the last two generations of French-Canadians in national spheres through the medium of this newspaper.

"Le Devoir" was from the very beginning, ultra

**nationalist and anti-British.** Today it preaches the doctrines of Separatism, that is, the idea of making Quebec a separate and independent state which would eventually become a papal state. The following is a sample of "Le Devoir's" national educational campaign which it dispenses to educated French-Canadians in the name of the Roman Church:

(Translation by the "Gospel Witness", Toronto, Ont.)

"As long as Canada has the same king as Great Britain, as long as any British subject whatever can from one day to another call himself a Canadian citizen and install himself comfortably in any position of high administration, as long as a foreigner goes to Ottawa to take the symbol of authority in the name of a foreign monarch, Canada will be trailed along behind Great Britain to serve Imperial interests. Canadians will be found, even French-Canadians, who by means of a bit of ribbon like the M.B.E. or the C.B.E. or other stupidities of the same nature, will be ready to declare themselves satisfied with their state of servitude. The only practical way for Canada to become independent is to declare a republic. We are republican because we know that the only practical way for Canada to release herself from tutelage of London is to break the bonds which attach her to the British crown . . .

"Le Devoir" will favour, therefore, with all its strength, the man, the movements and the parties which pronounce themselves squarely for the Canadian Republic and which make it the object of their labours. There is no need of declaring that we intend to respect order and legality. The independence of Canada will be realized when

the majority of Canadians wish it. Canadians will wish it when they understand the benefits to be drawn from it. It is a question then of a vast educational campaign to which we intend to give ourselves without ceasing."

Some Canadians cannot understand why so many educated French-Canadians believe such anti-Canadian and anti-British ideas. The reason, in a nutshell, is that French-Canadian minds have received the same social and national education as the Roman priests have in Quebec colleges and seminaries. They have been taught to be auxiliaries and co-adjutors of priests.

The following article from "Le Devoir" will show how French-Canadian laymen are educated by priests in seminaries where Roman priests are trained to become preachers of Separatism and of the doctrine of the Papal State in Quebec—the new "Laurentia":

"No one can contest the Church's right to have houses for training priests. Now, our institutions of secondary education, with rare exceptions, have all been founded with a view to recruiting priests. It is only by toleration, so to speak, that they receive students who are not destined for the priesthood. This co-education of future priests with the young men who will form the elite of the nation may be a source of trouble in certain respects, but, notwithstanding, it presents so many advantages that the Church would doubtless hesitate a long time before making a segregation. The friendships which are formed at college last throughout life and are as valuable to priests as they are to the laymen."

The result of this co-education of future priests with young men who will form the elite of French-

Canadian laymen is interesting in many more ways than "Le Devoir" cares to admit. Of course it will forge many French-Canadian minds in such a shape that they will become fanatically pro-Roman and anti-British. They will be prepared to give up their Canadian heritage in favour of a "Papal Laurentia" in Quebec. They become, at any rate, extreme nationalists and very reluctant to co-operate with the English-speaking majority in Canada.

Others, however, will react very differently to this co-education with priests or future priests. Many young intelligent French-Canadians who have seen Romanism at close range in Quebec seminaries, understand that this system of educating French-Canadian laymen is not only antiquated, but is anti-Canadian and anti-Christian. These men are not deceived by the idea of Separatism, nor do they feel that they should accept all doctrines of the Hierarchy concerning education and national ideals as "Gospel Truth".

We have mentioned the names of the courageous Senator Bouchard and the brilliant journalist Jean-Charles Harvey. They are but a few of the many educated French-Canadians today who were not duped by the education of Rome which has kept French-Canada apart from the rest of the Dominion for many years.

This co-education has not always produced the effects which Rome desired even in the field of religion. The most outstanding French-Canadian critics of Romanism in Quebec are former students of priests in Quebec seminaries.

In a city like Montreal, for instance, the so-called "anti-clericals" are mostly found amongst doctors, lawyers, journalists and business men who are the

former pupils of Roman Catholic colleges and seminaries.

The French-Canadians in Quebec, who are both ardent Roman Catholics and anti-Separatists, are mostly those who never saw the inside of a Quebec-priest-controlled institution of superior education.

We shall conclude this chapter by mentioning one more aspect of the stupidity of the education dispensed to French-Canadians by Romanism in Canada. It concerns the French language.

French-Canadians are impressed with the idea that the French language is the safeguard of their religious beliefs and that they should promote it even at the expense of their knowledge of English or of any other social, financial or national advantages. French has become not a language, but a religion.

The humble author of this book has just as much pride in his knowledge of French as any Quebec Bishop has. He loves his mother tongue and expects to speak it. We can love our native language and yet not necessarily use it for the propagation of a religious system which we have found to be false and contrary to our ideals of Christianity.

Roman priests teach that English-Canadians are anti-French and strive to segregate the two great Canadian races to foster Romanism by playing on the language feelings of French-Canadians. The fact is that English-speaking Canadians are not opposed to French as a language. They teach it in their high schools and universities. French is used alongside English on our Canadian money, stamps, postal money orders and other documents.

English-speaking Protestant Canadians, however, cannot be blamed if they object that French is driven

down their throats when they know so well it is not the French language which is forced upon them, but really Romanism. As long as the French language is so married to the Roman Church in Canada, the French question will be alive in Canada. English-speaking Canadians are, therefore, not any more "fanatical" when they object to French than the French-Canadians are when they object to Protestantism.

It is false to believe, as some French-Canadians do, that the English language in Canada is to Protestantism what the French language is to Roman Catholicism. English in Canada is not the sole medium of speech of a religious denomination. It is the language of the masses; of business, financial and international communication. If the English language in itself were the medium of the propagation of Protestantism in Canada, we would not witness the struggle of English-speaking Canadian Roman Bishops to supplement French-Canadian Roman Bishops in certain dioceses and take so many pains to advance the policy at the Vatican of a stronger English-speaking Roman Hierarchy in Canada.

If it is true that the sole knowledge of the French language has saved many French-Canadians to Romanism, it is also a fact that many French-Canadians have not qualified for important positions on account of their lack of knowledge of the English language. Rome has saved them to Roman superstitions but at the price of their social, financial and national welfare.

In Quebec, however, the situation is somewhat reversed. The lack of knowledge of either French or English is not a serious handicap to business. We know an Irish Roman Catholic who has a store in Quebec City and does well, although he cannot

understand nor speak French, but he is a Roman Catholic. A French-Canadian Protestant who could speak French fluently, would starve from lack of business. The Protestant religion is the handicap, not the lack of a language, in priest-ridden Quebec.

After we left the priesthood we intended to apply for a certain position at Ottawa with the Canadian Government. Some vacancies were offered to French-Canadians who could qualify. We were told, however, that our application could not be considered until it was recommended by the Montreal Chamber of Commerce.

In Montreal, we interviewed a French-Canadian member of the Chamber who politely told us that since we had become a Protestant, we were no longer representative of the French-Canadians and could not be recommended to a position where vacancies were offered to pure and orthodox French-Canadians only.

Our three centuries of French blood in our native Canada had vanished in the eyes of the Roman-educated representative of the Quebec Hierarchy, because we had become convinced that Romanism was not Christianity and we had embraced Protestantism.

Our readers might now have an idea of the education dispensed to French-Canadians by Rome, the mother of intolerance and the instigator of Canadian national disunity.

## Chapter XI

### ROME AND POLITICS

Few people today do not know that the Vatican is a busy centre of international diplomacy. Papal diplomats are accredited to many governments throughout the world, while many nations are officially represented at the Vatican. In almost every country a papal nuncio or papal delegate is stationed at the Capital City and his duties are not only to supervise Church activities, but mainly they consist in observing the politics of that country and reporting his findings to Rome. The Apostolic Delegate, indeed, is not only the representative of the Head of the Roman Church, but he is also the ambassador of the foreign Government of the Independent State of Vatican City.

Papal diplomacy has been in operation for many centuries. It was especially active at the time the Popes of Rome ruled over large and influential States. Today, it is not less active or efficient, but it is more subtle and more disguised. The main purpose of Vatican diplomacy is to preserve and increase papal authority and prestige in the world.

Papal diplomacy is not so much concerned about the personal welfare of her subjects in various lands, but is very attentive to preserve Papal influence in the eyes of foreign governments.

In France, before the Revolution, the Pope had his official diplomats accredited to the Roman Catholic kings and the influence of the Pope was supreme.

However, the people themselves knew no individual rights or liberties; they were not free citizens.

The Roman Pontiffs have never used their immense influence to ameliorate the fate of the individuals but have used it profusely to strengthen the foreign religious organization whose Head was in Rome.

In more recent years we have seen the Pope make concordates with dictators like Mussolini, but no effort was made to obtain individual liberties for the people who suffered under dictatorships. The Pope criticized Hitler when he curtailed some activities of the Church in the field of politics in Germany, but we have no record that he defended the individual rights and the liberty of conscience of the German people when they were under the yoke of Nazism. Diplomatic activities of the Vatican we repeat, never concentrate on the welfare of individuals, but are solely aimed at the prestige and influence of the papal government.

In our own Canada, the agents of the Vatican are particularly active. If we were given the opportunity to examine the secret files at the Apostolic Delegation in Ottawa, we would find that many documents prove without a shadow of a doubt, that the Vatican is well-informed on the political activities of our country. The Pope is said to be the best politically-informed Chief of State in the world. It is possible that the documents that one could find at the Apostolic Delegation in Ottawa would cause as much surprise and indignation as those found at the Russian Embassy of that same capital city.

It has been often stated that the Roman Catholic Bishops in Canada are politically influential enough to command the respect of any statesman or politician in Canada, whether he is Roman Catholic or not. In

fact we do not believe that any Canadian Government would attempt to pass a law in Parliament that would clearly curtail the prestige and influence of the Papacy. It would be doomed to defeat in the very bud on account of the political pressure of all the politically powerful Canadian Hierarchy.

We have heard many priests speak of the political activities of the late Archbishop Mathieu of Regina, Sask. He was considered the most successful politician of his time, although he never entered politics officially. He was believed to be the most influential person to deal with the Laurier Cabinet. We remember a priest remarking one day that it was due to Archbishop Mathieu's political influence and activities in years past that today priests are exempted from paying income tax on earnings accumulated from payments of Mass intentions.

In more recent years we have often heard that the late Cardinal Villeneuve was the Power behind the Throne at Ottawa. We do not wish to exaggerate the Cardinal's political power, but we have no doubt at all that he was feared and respected by all the Cabinet Ministers at Ottawa. Since the death of the Cardinal, Archbishop Vachon of Ottawa, is considered to be a good go-between in Canadian politics and Church interests. We know that the Archbishop of Ottawa is an outstanding chemist and was consulted frequently during the last war by Government officials. It is but normal to assume that the interests of the Archbishop are not confined to chemistry and that Church politics and claims must also have been discussed at these meetings.

Years ago, at the Seminary of Quebec, we heard an old but well-informed Canon remark that our profes-

sor in theology would be a good Archbishop of Quebec and an excellent choice for a Cardinal, on account of his family background which was said to be one of the few Quebec families outwardly pro-British Empire. This would render the Cardinal a "personna grata" at Ottawa and would increase immensely the political influence of the Roman Catholic Hierarchy. The young professor's name was Father Maurice Roy, who soon afterwards became a chaplain in the Canadian Army. This priest is now Archbishop of Quebec and soon will become a Cardinal.

Of course political pressure is exercised more acutely when there is a project of law in Parliament which concerns education, marriage, labour and youth organizations and certain aspects of foreign affairs, judicial matters, and other matters of special interest to the Roman Church. Often, decisions are made by politicians in the very study of an Archbishop or of his representative in the person of a popular and well-informed priest. The progress in education or in other matters is not the concern of these papal diplomats, but they have only the prestige and authority of the Papacy in view.

Protestant groups might have an interest in this matter too. Their usual procedure in making their views known, is to pass resolutions after discussing these subjects in Committees and sub-committees. There might be amendments to the resolutions and further discussions, and finally the documents are sent to Ottawa to be filed and be forgotten. The decision anyway, has already been taken through some other channels and the Roman Church has won another victory. If Protestant groups do not wish to lose

their political rights and influence in our Protestant Canada, they should unite to counteract the political pressure of the Papacy in our country before it is too late.

An interesting matter is to study how priests exercise their political influence in time of elections. Bishops seldom order the Roman Catholics to vote for such and such candidates or parties. Their technique is not so apparent but is much more effective.

It is true that the Church may order the people to vote for her own candidates. Last April, in the Italian general election, the Church commanded every Roman Catholic to vote for the Government in power under pain of excommunication and eternal damnation. Note, however, that Italy is 99 per cent Roman Catholic and that 33 per cent of the Italians voted against the Pope's orders. This is one of the reasons the Pope believes that the Italian nation is losing confidence in him and may demand his retirement from Rome.

The only official act of a priest in time of election is definitely prescribed by the Church. The Sunday before the election takes place, he will read from a book called "The Appendix to the Ritual" and will warn the people to "vote according to your conscience under the pain of sin". This warning has no apparent political interest. Very few Roman Catholics know that it is indeed the most effective political activity of a political campaign in a Roman Catholic constituency. That warning clothed with such an apparent disinterested religious honesty, really means that a Roman Catholic must not vote, for instance, for a Protestant candidate, who would be in favour of some progressive measures in the fields of education, marriage,

labour and youth organizations, etc., if Rome had not approved of them.

At catechism lessons, in the schools, in the pulpits, in Church groups, long before the political campaign is in progress, priests have trained Roman Catholics that it would be a sin to elect a man who would not be in favour of the Church's doctrines on the above-mentioned subjects. Priests do not have to repeat in time of elections not to vote for such progressive candidates, they just have to say: "Vote according to your conscience". Vote according to that political conscience we have formed in you. Vote for Rome.

We have outlined above a very short summary of the technique of the Roman Church in the field of diplomacy and politics. It would take a whole volume to make a complete study of this subject. We invite our readers to study this matter more fully and to be prepared to face, some day, a national crisis in our Canadian life which will be the result of the political intrigues of the all-domineering and implacable Church of Rome.

THERE WILL BE NO UNITY AND NO PROGRESS IN OUR NATIONAL IDEALS, SO LONG AS ROMAN DIPLOMATS AND POLITICIANS CAN CONTROL AND INFLUENCE CANADIAN POLITICS.

## Chapter XII

### THE ROMAN CATHOLIC SCHOOL SYSTEM

It is a well known fact that dictators such as Hitler, Mussolini, and Stalin, have led with a relative facility, the majority of their countrymen to accept an ideology of servitude that we Canadians and Americans rightly judge horrible. There is no doubt that force was not the main or only factor that convinced practically whole nations to accept Nazism, Facism, and Communism, as a suitable philosophy or form of Government. Force will curb a mind but will never drive a will.

What is then the secret of a dictator or of an organization that captures the goodwill of the masses and leads them to temporary national grandeur and finally to national ignominy? "Youth", is the answer. The dictators concentrated on the education of youth and controlled schools and youth organizations. Innocent and gullible children can more easily be impressed of an ideology, even if false, and once the youth of a country is conquered, the nation is defeated.

The Roman Catholic Church has for centuries operated on that principle, and we have the explanation as to why so many intelligent, matured Canadians or Americans cling so desperately to this false religious system which leads them eventually to spiritual disaster.

We also have the reason why the Roman Church holds as most vital to its progress, the Roman Catholic

**School system and youth organization.** If Rome controls the children, the whole nation is captured.

In order to establish Roman schools and to operate them, the Church has a powerful means with which no human influence can effectively compete. She orders Roman Catholics to build and support such schools, under pain of eternal damnation. They are ordered to send their children to these schools under the menace of pain of excommunication and of Hell-fire for eternity. With such power in their hands, there is no wonder that large Roman Catholic schools are built and that so many children patronize them.

The Roman Church is not so much concerned about arithmetic, geography or spelling in elementary schools. She is particularly concerned, next to religion, on the subjects such as history, languages, etc., which can be interpreted in favour of Romanism, or can be used to propagate it.

A great Roman propagandist once said that a Roman Catholic school in a community is more important than a Church. Indeed, Rome knows well that it is easier and much more valuable to the Roman cause to prejudice minds of children, the future citizens, at a time when they cannot realize fully that they are God's free children and saved by the free gift of grace.

Childrens' minds can be poisoned by the study of history in a Roman Catholic school, where Protestant national heroes are minimized and Roman Catholic heroes are glorified and their deeds accredited to Romanism.

Science will be taught inasmuch as it does not contradict Roman Catholic beliefs and practices or come into contravention with social and moral principles of that Church.

The Roman Catholic schools, in a word, is the "secret" weapon that destroys in the minds of children, the hard-acquired liberty of conscience for all, equality of civil and religious rights and the ideal of national unity.

In Canada, the Roman Church has established its Roman schools as in any other country. Here they take various forms and names, according to the Provinces. In Quebec, of course, the Church has a system of schools and institutions which come pretty well to a Roman ideal of a system of education. Roman Catholic schools are all under the complete control of the Hierarchy and are supported by the public funds.

In Ontario, the Separate School system is considered by Rome less satisfactory than in Quebec. It is supported by public funds of Roman Catholics and by generous grants from the Provincial Government, but it remains under the control of the Department of Education insofar as the qualifications of teachers and the teaching of certain academic subjects are concerned.

In Manitoba, there is no official Roman Catholic school system as is also the case in some other Canadian Provinces.

In small rural centres, however, where the majority or nearly all the inhabitants are Roman Catholics, the public school becomes in practice, a Roman Catholic school. Roman Catholic school trustees, with the advice of the local priest, hire a Roman Catholic teacher, approved by the diocesan association of education. Thus in many centres, a Manitoba public school becomes a Quebec Roman Catholic school, except that the Manitoba school is supported by Protestants as well as Roman Catholics.

These schools are entirely controlled by the parish priest who visits them often, and teaches religion at any time in them. They are sometimes used to hear confessions and to say Mass.

The Archbishop of St. Boniface, Manitoba, appoints "school inspectors" who roam the Province and check on how Romanism and the French language are being taught. These inspectors are invariably priests. Past inspectors included well-known personalities in Manitoba such as Fathers J. Ad. Sabourin, D.D.; A. D'Eschambeault, D.D.; and the Jesuit nationalist Father F. Faure. Lately, however, Father Deniset Bernier and the Jesuit priest, Father Guillaume Belcourt, sent here by the Montreal Jesuits, have been appointed "School inspectors" and will supervise the teaching of Romanism, history, French and other subjects in the Manitoba Public Schools.

In large cities, like Winnipeg, it is impossible for the Church to convert public schools into Roman Catholic schools. Private schools are established and there are nearly a dozen of them in Winnipeg. Roman Catholics of that city, who must pay taxes for the support of public schools, are bled to death by Rome, which menaces their souls to eternal perdition if they don't do so, that is, build and support Roman Catholic private schools.

Attempts have been made by the Hierarchy to impose the costs of operating Roman Catholic Schools on the shoulders of the Protestants as well as on the small minority of Roman Catholics in Winnipeg.

In 1932, the Roman Catholic Archbishop of Winni-

peg, Most Rev. Alfred Sinnott,<sup>1</sup> who has now retired, suddenly closed eight Roman Catholic schools of that City, under the pretext of financial difficulties, in the hope that the Winnipeg School Board could not accommodate so many extra children in public schools and would therefore be compelled to rent the Roman Catholic schools and hire the nuns as teachers. This scheme, had it worked, would have made no changes in the Roman Catholic schools themselves, but would have obliged the Protestants of Winnipeg to pay for their operation.

The Winnipeg School Board was in fact happy to accommodate all Winnipeg Roman Catholic children

- (1) Archbishop Sinnott is well known for his unsuccessful attempts at political pressure and Roman intrigues.

As a Secretary to the former Apostolic Delegate in Ottawa, Cardinal Sbarra, he befriended him and Cardinal Merry Del Val. Through their influence, he became Archbishop of Winnipeg, and almost convinced the Pope to appoint him a Cardinal in 1919. Public opinion was tested on this appointment by the Archbishop who authorized the Pastor of St. Mary's Cathedral, Winnipeg, Father McGregor, to release to the newspapers the story that his appointment was probable and imminent.

Even in intrigue-minded Rome, episcopal intrigues do not always produce the desired results. Sinnott never became a Cardinal but was rebuked for his inordinate love of ecclesiastical influence.

During World War II, Archbishop Sinnott wrote a letter dated March 1, 1944, to the Roman Catholic parents of his diocese, who had boys serving in the theatres of war. He promised them the safety of their sons, or in the event of their deaths, the immediate entry of their souls into Heaven, if the parents would enroll their names as perpetual members of the Society of the Propagation of the Faith, at a cost of \$40.00. In other words, he offered eternal salvation for only \$40.00.

The Archbishop's letter is a typical illustration of the falsehood of Roman Catholic doctrines of salvation and just one example of the many swindles sponsored by Rome. The following is, in part, word for word, the "stirring" letter of the Roman Catholic Archbishop of Winnipeg:—

"Dear Catholic Parents:

Some time ago, I called on Catholic mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee, should he be killed, that he will go at once to His Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother . . . .

It is not necessary to pay the \$40.00 at once. You can pay any sum you wish by installments . . . . One Catholic mother in this Archdiocese enrolled her boy on February 20th, paying \$20.00. He was killed on February 22nd. Do you think that the mother's heart found some consolation in what she had done?"

(It was confided to us that Bishop F. R. Wood, Archbishop Sinnott's auxiliary, was so impressed by this clear exposition of the odious Roman Catholic doctrine on eternal salvation, that he refused to read the Archbishop's letter in St. Mary's Cathedral and he resolved, then, to leave the Priesthood and his high office in the Roman Church.)



MOST REV.  
FRANK R. WOOD  
Auxiliary Bishop-elect  
of Winnipeg

Bishop Wood was born in England and was educated in a Jesuit college. He came to Canada as a young man and resumed his studies at the Jesuit colleges of Breboeuf, Montreal and St. Boniface, Manitoba. He was ordained a Roman Catholic priest in 1933 and became assistant priest in a Winnipeg church. He also was a member of the teaching staff of St. Paul's College, Winnipeg, Manitoba.

Father Wood's talents were soon recognized and his Archbishop appointed him Chancellor of the Archdiocese of Winnipeg. This bright cleric became the radio priest of Manitoba and his talks on various subjects were widely appreciated.

In May 1940 Father Wood was appointed Auxiliary Bishop of Winnipeg. Bishop Wood soon realized the intrigues and the

politics of Rome in connection with Roman Catholic episcopacy. He resigned his high office and the priesthood and left the Church of Rome in 1946. He married the former Miss Doretta Donahue who had for years occupied the position of secretary at the Archbishop's Palace. She was the daughter of a prominent Roman Catholic citizen of Winnipeg.

Mr. and Mrs. Wood are now residing outside of Canada and have lately become the proud parents of a boy, named Thomas Michael.

We greatly admire the courage and the Christian honesty of Bishop Wood who has left a brilliant ecclesiastical career in order to serve his God according to his conscience and to follow the most intimate convictions of his heart and soul.

# Rev. F. R. Wood Becomes Young Catholic Bishop In The Dominion

MAY 13 1940

16 '40

REV. Francis Ryder Wood, 35-year-old chancellor of the archdiocese of Winnipeg, today was appointed by Pope Pius XII as auxiliary bishop of Winnipeg and titular bishop of Liviade, Palestine, becoming the youngest member of the Catholic episcopate in Canada.

News of Father's elevation to the episcopate was received by His Excellency, Most Rev. Ildebrando Antoniutti, apostolic delegate to Canada, at Ottawa, Sunday, and the formal announcement was made from Vatican City today.

No date has been set for Bishop Wood's consecration, which will take place in St. Mary's cathedral, but it is expected to be early this summer.

The son of Mr. and Mrs. Charles F. Wood, Furby Court, Winnipeg, Bishop-elect Wood has been secretary and chancellor of the archdiocese of Winnipeg since September, 1936.

As a radio speaker on Catholic subjects over local stations and the Canadian

## Wood Says Duce's Star On Wane

Growing criticism of Mussolini, whose foreign policy was unpopular among the people, has reached Italy by Father Frank R. Wood, chancellor of the archdiocese of Winnipeg, who returned to the papal Thursday morning after a month's stay in Italy and Spain. He accompanied Archbishop A. A. Sinnott on his ad limina visit to Rome.

"They are beginning to chafe under his disciplinary measures," Father Wood declared. The German alliance was unpopular. Criticism of the Italian dictator was very open despite the risk. "They are beginning to write carping remarks on the walls," he added.

Father Wood stated he found the atmosphere of Europe "oppressive" and "muggy." There was general expectation of another crisis and there was talk that one item on Hitler's programme will be to demand Gibraltar for Spain.

He found Paris the cheeriest city. "The French don't want a war but they feel they are well prepared. I don't think France will hesitate to fight."

Britain had awakened at last, he believed. "They told me in the Old Country that Britain was produc-

## Mgr. F. R. Wood Is Appointed Auxiliary Bishop

[By The Canadian Press]

OTTAWA, May 13. — Appointment of Rt. Rev. Francis Ryder Wood as auxiliary bishop of Winnipeg was announced at the papal legation here Sunday.

News of the elevation to the episcopate of the Winnipeg priest was received from Vatican City by His Excellency Most Rev. Ildebrando Antoniutti, apostolic delegate to Canada. Bishop-elect Wood, aged 36, will be the youngest bishop in Canada.

For several years, Mgr. Wood has been secretary and chancellor of the archdiocese of Winnipeg. His new appointment carries the title of titular bishop of Liviade and he will become auxiliary to the Archbishop of Winnipeg. His Excellency Most Rev. Alfred A. Sinnott.

The new bishop was born in England and came to Canada when 17. He received his theological education at Laval University, Quebec, and was ordained to the priesthood on May 25, 1933.

ELECT

The above is a facsimile of some clippings from *The Winnipeg Tribune*. These articles appeared in this paper while Bishop Wood was Chancellor of the Archdiocese of Winnipeg and on the occasion of his nomination by the Pope as Auxiliary Bishop of Winnipeg, Manitoba.

in the public schools and expressed the opinion that the move was the best one possible. Winnipeg children would at last be all educated in the same public school and this improvement would go far in the accomplishment of unity and put an end to financial pressure on Roman Catholic wallets.

According to the Winnipeg Free Press of December 14, 1932, Mr. W. R. Milton, Chairman of the Winnipeg School Board, is reported to have welcomed the Roman Catholic school children by the following words:—

"We will be happy and glad to receive them. Where I was brought up in Scotland, we were in school together, played together and sat together. It will be a pleasure to me to know that the children in Winnipeg are all educated together. We will accommodate them all in our schools."

The Roman Catholic children did not, however, attend the public schools. The Archbishop was deeply disappointed by the hospitality of the School Board. To save his prestige, Archbishop Sinnott organized a demonstration of Winnipeg Roman Catholics who came to his palace and demanded that the Roman Catholic schools be re-opened. The good Archbishop was "forced" under such "spontaneous" Roman Catholic pressure, to re-open the eight Roman Catholic Schools of Winnipeg.

The Winnipeg dailies profusely published pictures of the "huge" demonstration and of the Archbishop reading "innumerable" letters from Roman Catholics insisting that the Roman Catholic schools be re-opened. The trick was ingenious, but it only partly deceived the public. We heard many priests remark that it was a pity that the scheme of the Archbishop to

acquire Protestant money to support his schools had failed so miserably.

Where one member of the Roman Hierarchy fails to obtain public money to support Roman Catholic schools, others, in some other provinces, succeed admirably.

We do not know of all the schemes and intrigues of all the Roman Bishops in that field, but we know, having listened so often to conversations in various bishoprics throughout Canada, that considerable pressure is exercised by them on Provincial Governments and various public school boards to obtain grants to support their schools. In 1947, the Counsel for the Royal Commission on Education could make the following statement concerning Ontario:

"In the past year, the grant to Separate School Boards has been raised to nine times the former grant, by new legislation."

If Roman Catholic Schools would be an asset to our nation, if they would be a contribution to our national goodwill and understanding, if they were a help to our public school system by being a compliment to its efforts in forming united Canadian citizens, Protestants, who are usually so generous and broad-minded, would not object so vehemently to them. But when they realize that the Roman Catholic schools are centres of training for national disunity and the propagation of religious fanaticism, their objections cannot be taxed of bigotry.

Roman Catholic schools, in fact, aim to erect a wall between Roman Catholic and Protestant citizens of Canada, and between English-speaking and French-speaking Canadians. In Ontario, for instance, in the Cochrane to Hearst district, there are only fifteen public

schools to fifty-seven Separate Schools. War has been declared by the Roman Catholic Hierarchy on our Canadian institution, the public school system. If Protestants do not awaken, the battle will be won by the invading powers of Rome.

It is Cardinal Villeneuve himself who reminded Roman Catholics of the law of his Church which condemns public schools. He is quoted by his official organ, "La Semaine Religieuse" of August 31, 1942, as saying:

"It is my duty to recall that Catholics are not allowed, according to the laws of the Church, to attend schools which are non-Catholic, neutral or mixed, that is to say, even those schools which welcome Catholics (public schools), because of the danger of perversion that they may run . . . "To parents, who having been duly warned, continue to send their children to a non-Catholic school without the permission of the Bishop, confessors must refuse absolution."

Rome, apparently, does not think well of our Canadian and American institutions of learning. They are establishments of "perversion" and must be avoided like sin, worse than sin because a priest must refuse absolution, in confession, to parents who send their children to these institutions.

We need no further arguments to show that Roman Catholic Schools and other Roman Catholic establishments of education are the headache of Canadian unity. It is apparent, especially since the last war, that a house divided shall fall. A nation which cannot achieve national unity cannot attain its national ideals and become a great nation. In Canada, where two great races could contribute so much to leading our Cana-

dian nation to a favourable place among the great nations of the world, a dual system of education becomes the great handicap to that natural ambition.

Rome insists in dividing our minds and our hearts and our national ideology. Canadians have no mutual pride for the same national heroes and have not the same appreciation or apprehension of our country's progress or difficulties. We do not have a common interest in our country's welfare. What one group considers a victory—a step forward, another deplores as a defeat—a step backward. A dual school system has divided our strength and our aspirations. Rome divides our homes, our schools and our Canada.

## Chapter XIII

### WHY WE BECAME PROTESTANTS

The great mystery for many people is what makes a former Roman priest change his religious convictions to the point of becoming a Protestant. We will endeavour to answer this question for our readers.

The Roman officials have a false but very easy answer to offer—They say that ex-priests have lost all faith in Christianity and have become apostates, rebels, and agnostics, and have abandoned Christ by joining heretical religious denominations.

We do not expect any other explanation from the Hierarchy of that Church who must never admit that an ex-priest is sincere. Our answer is, therefore, given for the benefit only of unbiased minds which can appreciate sincerity in others but themselves, and who have faith in the word of God as revealed to us in the Holy Bible.

When an honest Roman priest studies Protestantism without prejudice, in the light of the word of God and not of Rome, he cannot but recognize that it is Christianity in its purity and in its originality. He finds that Protestantism is very simple, very clear and profoundly attractive. All of its doctrines are based on the word of God, in the Bible, the manual and code of Christianity.

In the Church of Rome, however, faith is based on the authority of a man, the Pope, and the traditions of men, namely the opinions of former theologians such as the Fathers of the Church. In Roman Catholic-

**ism, Christianity is the doctrines and practices of men;** in Protestantism, Christianity is the doctrines of Christ as revealed to us, not by fallible men, but by the infallible Bible.

In Romanism, there are various mediators between God and men; many co-Saviours of our souls. Dead saints and sinful priests are the mediators and saviours.

In Protestantism, there is but one Saviour, one Mediator, our Lord Jesus Christ, as so clearly taught by Holy Scripture.

In Romanism, Christ the High Priest has not actually offered a sufficient sacrifice to save humanity—other men, called priests, pretend to continue the unfinished work of Christ by offering sacrifices which are not free but require pecuniary remuneration.

In Protestantism, there is one High Priest who has offered one complete and sufficient sacrifice and the priesthood of the believers who offer themselves by Faith and in spirit, in union with the only sacrifice of the propitiation of Christ.

Besides being more logical, this doctrine is purely the teaching of the only One who can teach without making an error, the Holy Spirit of God, in the Bible.

In Romanism, we have a spiritual life of rituals, practices, devotions to Bishops, Priests and Pope. The Roman Catholic life is a life of doing little things to attain heaven.

Protestantism, like the first Christians, insists on serving God in truth and in spirit rather than in works which are unable to justify. This again is in complete conformity with Holy Scriptures. (John 4:24; Eph. 2:8-9).

"Therefore, we conclude that a man is justified by Faith without the deeds of the law."

(Rom. 3:28)

In the Roman Church we were ordained a priest with the same prerogative as that of Christ Himself. (*Sacerdos, alter Christus*). We soon understood, as Protestants do, that Christ had put an end to all priesthood of the individuals. (Matt. Chapter 23.)

It became more and more clear to our mind that indeed it was Christ who was the Priest and Mediator and that we were an imposter in acting as a priest of the New Law and forgiving sins and offering sacrifices that the only Priest, Jesus Christ had the power to do.

We were not free to express our belief and it was a sin, according to Rome, to even think that we did not possess the same spiritual powers of mediation and sacrifice as Christ Himself had. We knew no freedom of thought and of conscience and we began to like the definition of Protestantism by Alexander Vinet, the great French Protestant philosopher:—

“Being a Protestant means protesting continuously against compulsion in religious matters. Being a Protestant and doing violence to conscience is a scandalous contradiction.”

We must admit that we would probably have never become a Protestant if we had not studied Roman theology. The majority of Roman Catholics have not the chance we had to be able to compare all the teachings of Rome with that which is taught in the Bible. It is our sincere belief, and Roman priests admit it too, that Roman Catholic laymen have more faith in Romanism than priests really have. A good course in Roman theology, in our mind, makes a student a Protestant in Christian convictions and a hypocrite in Roman practices. The vain deceit of Rome is truly revealed to those who study Romanism

without the camouflage. Protestant and Roman Catholic laymen who study Romanism usually get more camouflage than the real teachings of the complete doctrines of the Church. The Holy Scriptures warn us against Romanism by these words:

"Beware lest any man spoil you through philosophy and vain deceit after the traditions of men and not after Christ." (Col. 2:8).

"For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses to His Majesty." (II Peter 1:16).

Where then could we find the teachings that would lead us to Christ? Not in Rome, because its teachings were mostly inventions of men in matters of salvation and Christianity. We needed more than the assurance of men; we needed more than the sermons of priests and the superstitious practices of the religious monks; we needed the word of God Himself.

We found it in the Holy Scriptures as the Holy Spirit teaches us in the Bible:

"Search the Scriptures for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39).

Yet the years spent in Romanism made it difficult for us to understand various Protestant denominations. Like all Roman Catholics, we believed that Protestant denominations were various churches which held that unless you are a member you could not be a Christian. We were horrified at their number and at their alleged contradictions in essential Christian doctrines.

We could not understand their disunity. They were not one as the Lord wanted His Church to be. Roman

propaganda, instilled in our minds since our youth, was indeed hard to upset. Fortunately again, our understanding of the Roman Church helped us to realize that there was more unity in Protestantism than in Romanism.

In Protestantism, we found a variety of congregations called churches, it is true, but there was unity of faith and worship. There was one Mediator, one Saviour, one Priest, one living Christ; there was not that complexity of various mediators and means of salvation; Christ was not worshipped in one Church as the "Sacred Heart", in another as the "Holy Face", and in others as "The Blessed Sacrament". The same Saviour, whole and saving Christ, was found in one and all places of worship in Protestantism.

We found that various denominations were members of one Christian Church, whether they were called Baptists, Methodists, Presbyterians, etc. They preached the same essential doctrines of Christianity while they might differ on some minor points of religious discipline or appreciation. We had seen much more disunity on important religious matters in the Roman Church by the religious Orders.

Not only do these differ essentially on religious discipline, rules and costumes, but many have their own theological systems.

The Dominicans have St. Thomas theology, the Franciscans know only the theological text books of Don Scott's theology, while the Jesuits believe in the theology of Suarez and a few other Jesuit theologians. True enough, there is a limit to their disunity, at one point, they exteriorly at least, submit and unite at the feet of the Pope, but Protestants too, unite and submit

**in theological essential doctrines, but at the feet of Christ.**

When we joined the Presbyterian Church, we did not, as the Roman Hierarchy will have it, depart from the unity of the Church of Christ and from the true Christian Church to join a heretical sect. In the first instance, we did not leave the Catholic and Christian Church. We left Romanism but did not leave the "universal assembly of believers in Christ", that is to say, the "ecclesia" (assembly) the Catholic (Universal) Church which Christ had founded and whose Head He remains.

True, we abandoned certain religious superstitions and certain man-made doctrines which a human system had propagated and which had corrupted the pure Catholic and Christian Church. We simply returned to the Faith of our ancestors and to that of the first Christians.

It was not even necessary for us to join a religious denomination to return to the pure Christian religion. Roman Catholics have difficulty in understanding that Protestantism is another word for Christianity. "Protestantism" is a word, "denomination" is a help and "Christianity" is the aim.

"For by grace are you saved through faith; and that not of yourself; it is a gift of God."

(Ephesians 2:8).

Religious denominations are a splendid help to lead men to that free and saving faith in Jesus Christ, but they are not a necessity. What is absolutely necessary is to be a member of the Christian assembly of the believers in Christ.

The Roman officials never explain to Roman Catho-

lics this essential point. They denounce denominations as Churches which are founded by men and therefore are un-Christian and heretical.

Luther never founded a new Church, nor did any of the valiant reformers. When the Lutherans are referred to as belonging to the Lutheran Church, we mean that they are members of a denomination of the only Christian Church in the same way that the Jesuits are members of an Order or Society of the only Roman Church.

Lutherans, Baptists, Presbyterians are members of the same Christian Church as Franciscans, Dominicans, Oblates are members of the same Roman Church. When Roman Catholics understand that point, many prejudices against "Protestants" will vanish. They will realize, then, that if they are sincere believers in Christ, they too, belong to the same Christian Church like the Baptists, Lutherans, etc., only their denomination, Romanism, is a corrupted system which has departed from the pure teachings of Christ.

We wish now to illustrate by one example, how the Roman Hierarchy constantly sows prejudice in the minds of Roman Catholics against the pure Christian faith by denouncing Protestantism and its ministers.

When we were the Roman Catholic pastor of Lac du Bonnet, Manitoba, our Archbishop visited our Church and preached a sermon. He said that today most Protestant ministers had no faith in the divinity of Christ and held very few Christian principles of a supernatural nature. It was a ridiculous accusation but it served the purpose of poisoning the minds of Roman Catholics against Protestantism. True enough there are some Modernists in certain Protestant de-

nominations who hold strange views on some passages of the Bible, but strange views are also found in the theological manuals of many Roman theologians. Each article of the theological text books at Quebec Seminary was preceded with a long list of other Roman theologians who thought contrary to St. Thomas.

Roman apologetics thrive in presenting Protestant scholars in divinity as heretics, fanatics and puritans.

We found less of these in Protestantism than in Roman Catholicism. We remember a professor in Roman theology who would teach that Mary, the Mother of Christ, was a priest. Her priesthood was represented as essentially of the same nature as the Priesthood of Christ. He had "holy pictures" printed showing Mary as the "Virgin Priest". We saw no such heresies in Protestantism.

In Roman Catholicism we were taught to look upon Protestants who abstain from smoking or playing cards, as Puritans. The doctrine or discipline which forbids Roman Catholics from eating meat on Fridays under the pain of eternal damnation, is not only excessively "Puritan", but definitely contrary to the spirit of the New Testament.

Religious bigots are to be found in Romanism, the system of intolerance and religious superstition. It is not bigotry to be passionately pro-Christ and pro-Holy Scripture. Protestant fervour for Christianity, represented as bigotry, by Rome, has nothing in common with the bigotry of Romanism for a human religious system and for practices which Christ condemned. True Christianity is not a passion for a denomination or for a religious system, but it is the pure common sense of men collaborating in spirit and in truth with

**the sensible doctrines of Christ and which makes of a person a lesser religious bigot as he progresses in the translation of Christ's life into his own.**

Roman Catholics, especially French-Canadians, have been taught to abhor the word "Protestant". It is one of the tricks of Rome to prevent them from studying and accepting pure Christianity.

An American student in the theological Seminary of Montreal once asked his professor why the Salvation Army was condemned by the Roman Catholic Church. The learned professor answered in three Latin words: "Quia sentit Protestantismum—(Because it smells Protestantism).

We do not know if the intelligent inquirer was satisfied with the answer, but the official answer of the Roman theologian illustrates well, in our mind, the battle of Rome against true and evangelical Christianity wherever it can be found. Rome has duped sincere Catholics for centuries and has kept them from the pure knowledge of the teachings of Christ by misrepresenting the true meaning of three words: "Protestantism, denominations and Churches."

We repeat, for the benefit of our Roman Catholic friends and relatives who might misunderstand our religious convictions, that we joined the Presbyterian Church, but we did not change our Church. We are a Christian; we recognize only one Church, the Church of Christ, the Christian Church. The Presbyterian Church or any other Protestant denominations, are not new churches, in the sense that they are not new systems of salvation, but they are human organizations preaching the doctrines of the only Christian Church founded by the Lord Jesus Christ.

**When we were a Roman Catholic we were indeed a Christian** too by our faith in Jesus, but we came to the realization that the primitive Christian Church was no longer in its simplicity and purity in Romanism. Rome has corrupted the teachings of the Primitive Church, by adding innumerable anti-Christian doctrines and practices to its "credo". This Roman denomination has lost its right to be known as Christian. It has become a political machine and a cesspool of intrigue, hypocrisy and vice which cannot be reconciled with the Primitive Church of Jesus Christ.

Readers will understand now, that sincere priests, when they come to this realization, leave the priesthood, and accept only the teachings of the Primitive Church. They become Protestants in the sense that they become Christians without Romanism, but they do not leave the Church founded by Christ, the Christian Church.

We have no hesitation in believing that our compatriots especially in Quebec, where such huge and unfair propaganda is waged by Rome against Protestantism, are those who will have more difficulty in understanding how former priests can become sincere Protestants. Indeed their priests have taught them it is better for a French-Canadian to have no church affiliation at all and to become an atheist or Communist, rather than to be known as a "Protestant", or even as a "Christian". In Quebec today there are more than 200,000 French-Canadians who are convinced of the falsehood of Romanism and no longer attend a Roman Church. Many thousands of others attend a Roman Catholic Church on account of social and family requisites.

Yet, not more than 10,000 are active Protestant Church members. Rome is succeeding in making atheists of dissatisfied Romanists.

We cannot blame only Rome for the ever-growing Quebec scandal of atheism. French-Canadian Protestantism has lost much of the militant spirit of the great Father Chiniquy. It has followed a policy of appeasement in Quebec during the last forty years, in order to placate the Quebec Hierarchy. French-Protestantism, as a result, lost in number and prestige, but never appeased the wrath of Rome against pure Christianity.

One French-Canadian Protestant minister writes:

"Regarding work among the French, there is today an indifference and sometimes, opposition on the part of Church members . . . Not much has been done during the last twenty-five years to spread among them the ideals of evangelical Christianity."

There is certainly excellent evangelical work being done today by French-Canadian Protestant ministers and evangelists. The odds are great against them and we do not wish to minimize their noble and Christian efforts.

It is our belief, however, that Protestantism in French Canada is badly in need of leadership, co-ordination of effort and a campaign against its arch-enemy, Romanism. What Quebec needs is the spirit of the militant Chiniquy and Christian labourers of his evangelical fervour and convictions — French Canada is in need of pure Christianity as the rest of Canada is. There was never a more successful preacher of evangelical Christianity than Jesus Christ Himself. Yet, Christ did not appease the Scribes and Pharisees.

**H**e denounced their system and their hypocrisy by referring to them as "hypocrites, vipers."

Before the good seed can be planted, a field has to be broken, the land tilled, the noxious weeds destroyed. Before the pure unadulterated teachings of Christ can be accepted by French Canada or any other racial group, Romanism must be bluntly exposed and its superstitions destroyed.

This modest booklet is but a feeble effort in that direction.

## Chapter XIV

### ROMANISM, COMMUNISM AND WAR

Communism has never been a popular economic doctrine in Protestant democratic countries. This is easy to understand. Forefathers of Protestantism have fought and died for individual rights and religious liberty. Communism, a doctrine of economic dictatorship, is opposed to the very convictions and traditions of freedom-loving minds.

It is also for this reason that democracies cannot agree with Romanism, which is a dictatorship in religious matters. The two "isms", although opposed to each other, are the common enemies of the lovers of freedom and liberty.

The world knows that atheistic Communism and domineering Romanism are today in a death fight. We all know too that Protestantism is to Romanism as detestable an enemy as Communism. Rome has no favours or peace for either. Today, especially since Protestant democracies are at odds with Russia, Romanism diplomatically "flirts" with some influential Protestant groups or individuals in order to win their support in her fight to maintain its political and religious system throughout the world.

There is no doubt that Rome wishes a war now between the democracies and communistic Russia. We have often heard Bishops and priests talk of that future blessed event, during World War II. Even some German prisoners of war had heard about it. **One of them**, who had been in Rome during the Nazi

**occupation**, told us one day: "In the next war, we will be allies and we will not fight for Hitler or for Churchill, but we will be fighting for the Pope."

It is apparent that Rome now favours a bloody conflict between Russia and other nations. The Pope himself has recently confirmed this statement. We read in the Winnipeg Free Press of September 6, 1948, the following warning of the Pope to the German people, but observe well, this war is to be for the Pope—not for the German people.

**"You May Have to Fight, Pope Warns Germans**  
**VATICAN CITY**, Sept. 6 (AP)—Pope Pius XII told German Catholics Sunday they may have to fight "to the last drop of blood" for the independence of the Roman Catholic Church.

It was the Pope's first speech to the Germans since the end of the war. Delivered in German, it was broadcast by the Vatican radio on the occasion of a Catholic celebration in Mainz."

The Pope is ready to bless Protestant crusades which would destroy Rome's enemy. Canadian Roman Bishops and priests, who organized various schemes during the last war to snatch young men from serving in the armed forces, will now call such a conflict a "holy war" and will favour conscription.

It has been remarkable that since democratic countries have had serious difficulties with the Russian Government in Germany, Rome has tripled her propaganda against Communism. Atheistic Communism was just as wicked, it seems, before the last War as it is today, yet never before have so many Rome-inspired books, lectures and official Roman pronouncements been made against Communism than since the crisis in occupied Germany.

The deep reason behind this anti-Communist fervour, is that Rome wishes to accelerate the outbreak of a war. She hopes to win the victory of the minds and to demand afterwards, a greater share, as an ally, in the control of schools and political affairs of the democratic nations. Rome will claim that victory over Communism has been engineered by her while high officials of Protestantism toured the country and wrote books praising Russia.

We heard of this great hope of Rome, that is, a war between Russia and the Protestant democracies, in 1940 during a visit to a famous Jesuit priest in Mexico City. We were still a Roman priest then and being an unusual visitor, he confided to us his experiences acquired at the Roman curia in the Vatican.

He told us that the Bishops of the world had received instructions from Rome in 1938 to favour a war against Russia and to do their utmost to discourage a conflict between anti-Communist nations.

Today, ten years later, we realize that the Roman orders are still in force. Before and during World War II, we have seen the Roman Hierarchy discouraging conscription and using all sorts of little schemes to prevent our young men from serving in the Armed Forces. In the United States Archbishop McNicholas of Cincinnati, Cardinal Dougherty of Philadelphia and all the Roman Bishops of the Administrative Committee of the National Catholic Welfare Conference, bitterly opposed conscription or any war measures. This was in 1940.

Now that a war is possible, not against Facism, but against Communism, the Roman Hierarchy is pleading for conscription. The Vatican has officially approved the war preparations of the United States

and Cardinal Spellman of New York openly pronounced himself for universal military training in the United States. (Catholic Brooklyn Tablet, 27 March, 1948).

In French Canada, where military conscription is traditionally opposed by the Hierarchy, the extraordinary outbursts of anti-Communistic propaganda by the Jesuits and the unusual repeated pronouncements of the Roman Bishops, during this bitter international crisis, are very significant.

We must not forget that Communism is more a rival to Romanism than an enemy. Communism has more in common with Romanism than with any other religious bodies. Communism has thrived best in Roman Catholic countries. Rome is, therefore, much more opposed to the political and international brand of communistic action than it is opposed to its atheistic doctrines. What Rome detests in Communism and what it fears most is its anti-Roman policy rather than its anti-Christian philosophy.

This scheme of Rome to lead Protestant democracies to war against Russia and then win the peace for itself by its greater demands in the government of our social, national and educational affairs, is not known by the average Roman Catholic. He is therefore free from any actual responsibilities in this scandalous Roman plan. There is no doubt that in case of a war, (May God avert it), the Roman Catholic soldier can be just as sincere and patriotic as his Protestant comrades.

The traitors are those who know what are the impulses behind the scenes and who devise such plans or who implement them. There is but one thing left for the democratic and Christian Protestants **to do**.

First, they must work hard to prevent another war. No true Christian or sincere patriot can desire war, but if his country becomes involved in a conflict, he stands ready to defend the land of his birth or of his adoption.

Protestants of democratic countries have now a very important and crucial obligation in the face of this problem. The only means left to prevent a war or to win true peace if war again afflicts humanity, is to launch the greatest campaign in history to educate all citizens on the real and profound nature and true aims of the three great "isms" now confronting the World: Protestantism, Romanism and Communism.

Protestantism must be better known. True Christianity must be preached more than ever. The grace of Jesus Christ can save the world today. Protestantism, which is Christianity in its purest form and in its original practice, will gain in being publicized. Romanism and Communism will lose attractiveness by being exposed as they really are, with their doctrines and false aims revealed.

Communism and Romanism cannot hope to win the kind of peace they desire if the masses are well aware of their pernicious aims and doctrines.

We do not mean that a campaign of hate and bigotry should be launched against individual Communists and Roman Catholics, but their systems should be thoroughly studied by all citizens and their doctrines and aims widely exposed.

## TRUTH CAN YET SAVE THE WORLD

## *Booklets On Catholicism*

“Judgment of the Great Whore”

“Why I Am Not A Roman Catholic”

“Was Peter the First Pope?”

“Is There A Purgatory?”

“Why I Am A Protestant”

Single copies of these booklets, 10 cents

Quantity prices on request.

Order from

**Protestant Information Bureau**

P. O. Box 90

Englewood, Colorado



1 1012 01561 4409

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 17:6.

## Persecutions Under Roman Catholicism

### Fox's Book of Martyrs

Edited by Wm. Byron Forbush

It is well nigh impossible to conceive the horrors of persecution and torture of which Catholicism is capable until you have witnessed it through the eyes of John Fox who was at once the victim of Papal tyranny and a student of the history of those who had previously fallen martyrs to Roman Idolatry. Fox was born of Catholic parents at Boston, Lincolnshire, England in 1517. Early in life it was recognized that he had unusual talents and mental genius and he was given the benefit of schooling at Oxford.

Later Fox was chosen a fellow of Magdalen College where he continued his work which became directed into religion. Because of his searching inquiries into Romanism he became convinced of its error in doctrine and practice. His discourses and writings on the subject with their outspoken criticism of the system caused him to be tried, convicted and condemned as a heretic and expelled from the college. Further persecutions at the hands of the Catholics forced him into hiding and later into exile from England before and during the reign of "Bloody Mary."

While in exile Fox continued his writings and historical studies and upon his return to England after Mary's death and the defeat of papist elements he spent eleven years in completing his work on the martyrs. All of the accounts were carefully checked and verified to forestall any occasion of action by the Catholics.

It has been stated that "The blood of the martyrs is the seed of the church." Certainly, despite wholesale execution of the followers of Christ by idolatrous Romanists the testimony flourished and the Reformation was born. Fox's Book of Martyrs was one of the first books written for general Christian reading in English and in the Anglican church was many times placed for public reading alongside the Bible, both chained to prevent theft by priests or embittered Catholics who feared its contents.

The book includes a history of the lives, sufferings and triumphant deaths of the early Christian martyrs under the Romans, persecution of Christians in Persia and the records of such famous martyrs as St. Bartholomew, Galileo, John Wycliffe, John Huss, Martin Luther, William Tyndale, John Calvin, George Fox, John Bunyan and countless others who sacrificed their lives for freedom to worship.

There is also a chapter on the Inquisition, Papal persecutions in Italy, Bohemia, Germany, Holland, France and England. Here in a single volume is a story that will never die. Reading this account will make any Christian more thankful for his heritage, a little more bold to speak for the Gospel, realizing that present day trials are not to be compared with those of our forefathers who refused to bow down to Babylonianism as embodied in the Popes and Roman Catholicism.

Cloth binding. Title stamped in gold. \$2.50

Order from

**PROTESTANT INFORMATION BUREAU**

Box 90, Englewood, Colorado

08-17 MIN



8 032919 991362

[www.colbrisystem.com](http://www.colbrisystem.com)

